The Latinity of the Vulgate Psalter

By the

REV. JOHN J. JEPSON, S.S.

A DISSERTATION

*In partial fulfillment of the requirements for the
degree of Doctor of Philosophy in the
Faculty of Letters.*

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This dissertation is a study of the Latinity of the Vulgate Psalter with a view to determine its similarity to and its variance from classic Latin. In the impossibility of measuring it with every author of the classic period, which would be necessary for the perfect placing of the Vulgate Latin, the style of Cicero, representing the highest development of the language, has been assumed as the norm of comparison.

Each word has been studied in itself and in its relation to the sentence, and the findings set forth in a paragraph under the verse in which the word makes its first appearance. To this paragraph reference is made when the word is met in later verses. The comment on the word shows its current meaning and its literary standing, also its syntactical peculiarities, supported or contrasted by citations from Cicero or by a note on the influence affecting the construction. In the marginal column are given abbreviations to enable one to learn at a glance the literary standing of the word or construction.

Such study has been carried to the conclusion of the first book of the Hebrew Psalter (psalms I-XL), totaling 635 verses and perhaps 1100 separate discussions of words. In a Summary are gathered into groups the verbal and syntactical peculiarities of these forty psalms.

This detailed study shows that more than two-thirds of the words are purely Ciceronian and fully four-fifths are broadly classic. There are forty foreign words, ten of which are found in classic authors; fifty-three words rarely used in classic authors, four of these not by Cicero; eighteen words are ante-classic; forty-eight are poetic words which entered prose diction in post-Augustan days; twenty-three are words which first appeared in Augustan days; thirty-three are words coined after the Augustan period; fifty-two words coined or introduced by later writers; and one hundred and thirty-four words are in Cicero with difference of meaning. There are sixteen words which are found in the Vulgate only in these forty psalms.

Variations from Cicero's use are, however, far more numerous and striking. This fact is manifest A) in the use of the preposition: It is many times redundant; one functions for another; prepositional phrases appear for 1) adverbs, 2) adjectives, 3) simple cases, 4) clauses, 5) simple prepositions, 6) to form comparisons; and, contrariwise, simple cases do duty for prepositional phrases.

B) in the use of verbs: They appear with government at
variance with Cicero's; a nominative-clause is used seven times
for an object-clause; transitive verbs are used intransitively;
the passive for reflexive; the present participle is many times used
as a clause of characterization, or for a finite form which is
readily determined by the finite form in an adjacent parallel
clause. As for mood, the gerund appears for a finite clause with
its subject in the accusative case; the indicative and subjunctive
appear in parallel grouping of clauses; the infinitive is used for a
purpose-clause; verbs are used to express adverb-relations. As
for tense, the precision of the classic usage fails occasionally in
sequence; in three instances the auxiliary of the future-perfect
is "fuero"; and in general the tense system is a copy of the
Hebrew. There are compound for simple verbs, and verbs in
certain classical phrases are displaced by others; in some condi-
tional sentences the condition is made manifest simply by the
reversal of the main and the conditional clauses. The negative
imperative expressed by the modal "nolle" is rare; there are
negatives with "non" instead of "ne", and with a present and
perfect subjunctive; there is no ablative absolute. There are also
independent words and phrases, obscure clauses, and pleonasms
and repetitions.

C) in the use of substantives: They serve for 1) ad-
jectives, 2) clauses, 3) adverbs, 4) pronouns; abstract nouns
appear for concrete, and with verbs to render adverbs; "anima"
with a possessive pronoun does duty, as in Hebrew, for a
personal pronoun.

D) in the use of the adjective: There are late formations;
some function as substantives; comparison is expressed by 1)
a positive and "super", 2) by a comparative and "super", 3)
by a prepositional phrase and a verb, 4) by "multum" with the
positive, 5) by a repetition of the substantive.

E) in the use of the adverb: There are new forms; and
some adverbs constructed as 1) substantive, 2) adjective, 3)
preposition.

F) in the use of pronouns: They appear far more fre-
quently than the precision of the classic usage would allow, hence
the pleonastic use of the pronoun as the subject of the verb and
with the possessive adjective; "is" "ille" "ipse" are many times
indiscriminately used, so also occasionally "suus" and "ejus";
the demonstrative is frequent for the relative; the phrase "in
idipsum", translating ἐπὶ τὸ αὐτὸ and identical with "in unum",
carries with it an idea both of time and place, sometimes meaning
"together", sometimes "forthwith".

G) in the use of conjunctions and particles: The classic
chasteness of discrimination is not to be found.

H) in point of gender: There is a masculine for a neuter

(twice) ; a feminine for the neuter of pronouns (three times) ; "abyssus" and "dies" have both masculine and feminine agreement.

I) in point of case: There is a nominative pendens; a nominative for a vocative or with it; a genitive for a prepositional phrase, for an adjective, for a clause; a genitive of a repeated substantive to intensify the substantive, or to express a superlative; a dative for a genitive; a dative after passive verbs; a dative independent; a dative of the personal pronoun for the possessive pronoun; an accusative of respect; a cognate accusative; an ablative to mark duration of time.

J) in point of number: There are unusual plural forms, unusual singular forms, a singular for a collective.

K) in point of concord: There is a miscellaneous lack of agreement, and abrupt shifts in gender, person, number, mood, and tense.

L) in the collocation of words: There is a vocative at the end of a sentence; "non" at the end, "enim" at the end; and a vocative at the beginning of a sentence.

M) There are three instances of attraction; some unusual employment of 1) negatives, 2) spelling, 3) figures. There are instances of hiatus, anacoluthon, and asyndeton.

What is thus set forth cannot be regarded as a study of the Latinity of St. Jerome, for the Psalter of the Vulgate, unlike other portions of the bible, is not his direct translation, but merely his emendation of an already existing text. The influence, then, moulding the text of the Psalter lies farther back than St. Jerome; for the text is the translation of a Greek translation from the Hebrew. This fact points to a powerful influence which must be considered, since the Hebrew is a language unallied with the Greek and Latin, and the translating was done when the language of both versions was decadent. Furthermore, it is the translation of a sacred book by believers whose great care was to preserve in the strictest possible manner the character of the original.[1] There attached to it, as their liturgical hymn-book, the sacredness that attends every ancient religious ritual; and the Hebrew Psalter enjoyed also an additional veneration which arose from belief in its divine inspiration.

A Greek translation of this Psalter was made sometime between 150 and 130 B. C.,[2] when need was felt for a vernacular version to preserve the sense of the sacred text to the descendants of those Hebrews who had settled among Greek- and Latin-speaking peoples and to whom Hebrew was gradually becoming a foreign tongue.

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[1] Gigot, General Introduction to Sacred Scripture, p. 130; Special Introduction, part ii, pp. 64-65; Crampon, preface, vi.
[2] Gigot, Special Introduction, part ii, p. 64.

The Greek of that day no longer possessed its classic purity and finish; nor did the translators attempt to turn the Hebrew into classic Greek. A version for current use had to be done in the language of the day. Comparative study shows that this was the popular Greek of Alexandria, the διάλεκτος κοινή.[1]

It can thus be seen that three powerful factors were at work to mould the text: 1) the sacredness of the book, which would make for dignity of diction and a close following of the original; 2) the need of the people, which would call for present words in present meanings; and 3) the contemporary Greek, which presented variations in construction alien to the classics. Failure to appreciate this last factor may perhaps account for the opinion prevalent a generation ago that the maker or makers of the version which is known as the Septuagint "knew neither Hebrew nor Greek",[2] an opinion which stands corrected by more recent scholars.[3] It was said, too, that the Greek of the Psalter was the poorest in the Septuagint.[4] It cannot, indeed, be denied that there is a close, almost slavish, adherence to the original in both words and constructions. This has been carried even to the literal rendition of the preposition, particle, and tense-system, in disregard of idiom and has resulted in confusion of verb-time and here and there in false renderings of the sense. The Septuagint shows also variations from our present Hebrew text, due in part to a different original, in part to the difficulty of text-reading, and in part to deliberate substitution. The Hebrew characters are square, and certain words are similar in form and easily confused; letters and words followed one another in the manuscript without spacing, and so mistakes in laying off the combinations might result in meaningless phrases and sentences, which the translator has simply turned word for word; besides, no vowel marks were employed in the text from which the Septuagint was made, and conjecture might sometimes have been wide of the mark.[5] In other instances words were purposely read different from the Hebrew, especially where the anthropomorphic terms applied to God appeared bold and shocking.[6]

Now, it was from a Greek text so moulded that the Latin version was made. But just when the Psalter was first turned into Latin is not known. There is no history regarding it; conjecture has to be formed from the biblical citations of the earliest Christian apologists who wrote in Latin. Texts from the Psalter quoted by them show substantial similarity in wording

[1] Hake, Sprachliche Erläuterungen zu dem lateinischen Psalmentexte, 1872, p. 5.
[2] LeHir, Les Psaumes traduits de l'Hébreu, 1876, preface, xxxvi.
[3] Drum, in the Catholic Encyclopedia, under "Psalms."
[4] Crampon, preface, v. Le Hir, note of editor, preface, xi.
[5] LeHir, preface, xxxvii.
[6] Gigot, General Introduction, l. c.

that suggests if it does not actually point to a common source,
which, therefore, must have been made about the middle of the
second century of our era.[1]   These citations, reaching us through
writers of northern Africa show in point of style the crudeness
and provincialisms of their current vernacular, and indicate origin
in that country.   We cannot determine at the present time whether
this version passed to southern Europe or whether in Italy, Gaul,
and Spain other versions sprang up independent of the African.[2]
There are but fragmentary citations on which to base judgment.
It is plain, though, that in these translations there is "a most
minute observance of the order and an accurate reflection of the
words in the original, and in many cases the very forms of the
Greek construction are retained in violation to the Latin usage."[3]
The European versions show a more polished and idiomatic form
than the African, due perhaps to difference in culture on the part
of the translators or the people for whom translation was made;
in both, corruption of text rose from the natural difficulty of
transcription and from deliberate interpolations by scribes and
commentators referring to or interpreting a preferred original.
The resultant variations in the texts made manifest the need of
more stringent supervision and an official recension was under-
taken in the early part of the fourth century in northern Italy.
This is perhaps the foundation of what we now speak of as the
Itala version.   This recension affected profoundly the African
Psalter about the year 350.[4]   But this Itala text was not the only
received version; there were many unofficial texts, which with
their variant readings reacted on this official text so that towards
the end of the fourth century there was such confusion that a
radical recension was again necessary.   Besides the diction of
these early versions was felt to need improvement, since the cir-
cumstances which had produced them had given them a popular
colloquial coloring ill-suited for dignified homilies and quotation
in apologetic and moral writings of a literary tone.   Yet, not-
withstanding repeated calls for correction, decisive steps towards
reform were taken only in the year 383, when Pope Damasus
commissioned his friend, St. Jerome, to make an emendation in
the hope that a recension sanctioned by papal authority would
effect the recognition of one text.   The great extent to which the
Psalter had entered the religious life of the people made them
averse, however, to any decided change in the text, and St.
Jerome had to content himself with a cursory correction of the

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[1]Westcott, in Smith's Dictionary of the Bible, "Vulgate," p. 3453;
Capelle, p. 180; Burkitt, Texts and Studies, 1896, Vol. iv, 3, p. 5, cf. pp.
11, 15, 55.
[2]Burkitt, in the Encyclopedia Biblica, 1903, "Texts and Versions,"
col. 4993.
[3]Westcott, l. c., p. 3453, No. 6.
[4]Capelle, l. c., p. 120; 117 sq: 187.

graver mistakes of the Itala. "Licet cursim magna illud ex
parte correxeram."[1] Perhaps we see a vestige of this prejudice
for the older text in the presence in the psalms of words not
found elsewhere in the Vulgate, marked in this study as ἅπαξ
λεγόμενα. The revision put forth was adopted for use in the
church at Rome, whence it derived its name Psalterium Ro-
manum. But almost immediately the text suffered at the hands
of copyists and interpreters who were familiar with the received
text and were loath to depart from it: "scriptorum vitio depra-
vatum, plusque antiquum errorem quam novam emendationem
valere".[2] This fact led St. Jerome to a new and more thorough
revision, which showed by symbols the sources whence he drew
for his alterations, and in 392 he produced a second recension,
known as the Psalterium Gallicanum, from the fact that the
church in Gaul accorded it heartiest welcome.[3] About the end
of the fourth century St. Jerome brought out a third Psalter
translating directly from the Hebrew. When the Tridentine
edition of the Bible was preparing, the commission in charge of
the work selected the Psalterium Gallicanum as the official text
for the Psalter. They sought, as the present biblical commission
under Cardinal Gasquet is seeking, to produce the authentic text
of St. Jerome, which had here and there faded during its manu-
script life of more than a thousand years. The text as fixed by
them and their immediate successors under Clement and Urban
is the subject of the present study.

This sketch of the history of the Psalter will suggest the
various influences which moulded it. It is natural to suppose
that among the Hebrews living in Alexandria the popular Greek
of the city was, in a measure, corrupted even prior to the transla-
tion of the Bible, from the very fact that the Hebrew mode of
thought and manner of expression differ so widely from the
Hellenic. This corruption is shown beyond question in the
translation. And, owing to the close translation of the Latin from
this Hebraised Greek, the Latin version preserves the Hebraisms.
Perhaps the most conspicuous of these is the treatment of the
verb. In most instances the tense-form of the Vulgate must
not be interpreted as in a work of purely Latin origin, but as it
reflects the Hebrew idiom. "Strictly speaking there are no tenses
in Hebrew. The fundamental idea that causes difference in the
verbal flection is that of complete and not-complete action. The
complete action or state is expressed by the perfect, and the
incompleted by the imperfect. The terms 'perfect' and 'imperfect'
must be taken here in their etymological sense and not in the
sense which they have in our modern languages. This complete-

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[1] Praef. in Lib. Psal.   cf. Westcott, l. c., p. 3478; Kaulen, preface, 3, 4.
[2] Jer. Praef. in Psal.
[3] Westcott, l. c., p. 3461.

ness or incompleteness must be judged, not merely from the vi
point of the writer or reader, but also, and mostly, from
relation that one action has to another and from the nature of
action or state; thus, the perfect denotes what is concluded
what is represented as concluded, though it may be present
even future. The imperfect denotes the beginning, the unfinish
the continuing, the habitual or often-repeated, or that which
considered as in the process of beginning. Hence it would
better to speak of the perfect or imperfect *state* than of a per
or imperfect tense (=time, from tempus)".[1] Now, the tra
lators have sometimes given the verb according to the signif
tion, sometimes according to the form, with the result that
text presents, in addition to the normal Latin tense-significat
A) the perfect and imperfect equivalent to 1) the present, w
there is an idea of a past action, or a repeated action, abiding
the present; 2) the future, when the action is conceived of
over, a prophetic future; B) the future equivalent to 1)
present, when a general statement is set forth or a custom
action is stated; 2) the imperative (optative or potential); 3)
preterit, when the state of the past action is regarded as not
over or fulfilled, especially in passages of lively description;
the present participle equivalent to a finite form, especially w
there is a general statement to be made, or a characteristic ac
quality, an abiding situation to be announced. In many a c
however, the only recourse to determine the true value of th
forms is to seek it in the context.[2] Another Hebraism touch
the verb is the repetition in present-participle form of a fi
verb to intensify that finite form; also the use of a verb v
another to express some adverbial modification of that verb.
further influence of the Hebrew mode of expression in the La
Psalter is shown in the use of the preposition, as the Summ
reveals, so divergent from the classical usage. Though by
means is that divergence attributable solely to the Hebrew in
ence, still the influence is unmistakable in such phrases as
facie oculorum, etc.," "non est in morte", "loqui ad eos",
justitia judicare, etc.," and in the use of the preposition especi
"super" to form comparison, and in the abridgment of a cla
into a prepositional phrase. Again, much of the use of s
stantives to qualify substantives; the repetition of nouns in pl
of pronouns, and demonstratives in place of relatives; also
feminine for the neuter of pronouns, is Hebrew.

In addition to such influences, the Latin version shows a
the influence of the Greek translation: first of all in the alm
identical collocation of words; then, in the transparent render

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[1] By courtesy from the forthcoming "Progressive Lessons in Hebre
by the Rev. H. Butin, S.M., Ph.D., of the Catholic University of Amer
pp. 58-9, No. 173.
[2] Hake, pp. 12-13.

of the text by strikingly equivalent words, many times carried even to the neglect of idiom; and by the introduction now and again of the Greek word itself.

There are, too, Latin idioms which grew up after the days of Cicero. For naturally in the course of time variations crept into the language, and this Latin text was made to meet the demands of those who spoke the current tongue. And this current tongue bore traces of many an influence. There was the refinement begun by Greek scholars and patronized by the Scipios which created a divergence between the spoken and the written language—a divergence that became ever more and more accentuated. This literary development of the language was promoted by such writers as Lucretius, Catullus, Sallust, and Caesar, and carried to its highest perfection in prose by Cicero and in verse by Horace and Virgil. The popular language developed by accession of words from the fields of commerce and war, and by the wider acquaintance of the masses with men and places. It also took on shapes borrowed from the written, it might be a word or an expression, many of which lasted only for a season, some abided for a generation, others passed permanently into common diction. Such processes of adoption insensibly elevated the tone of the spoken language, and operated along lines of slow, conservative, normal development destined to last longer than the highly artificial development of the literary language, where, for example, the poetic and prose vocabularies were in part mutually exclusive, and idioms of conversation were rigidly prohibited.[1]

With the passing of Cicero such barriers weakened; prose and poetry mingled; spoken language more than ever became enriched with borrowings from the literary; and the literary stamped with its sanction many of the idioms of the spoken language. Later when the literary world was seized with the vogue of recurring to preclassic forms, archaisms passed naturally into its diction. When Christianity came, its new doctrines demanded new words or new meanings fitted to old words; and it was just at the time of the early Christian apologists, who were steeped in the lore of the classics and made appeal in the rhetorical mannerisms of the day to the lettered and the unlettered, that the Psalter was translated. In the history of the language it remains a problem whether this translation was a faithful copy even of the spoken language of the day. Its turn of Greek and Hebrew expression may not have been Latin; but once made and circulated these original mistakes may have found currency in the language and by their influence of direct copy or analogy have contributed to the further decadence of Latin in subsequent ages.

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[1] Abbott, The Common People of Ancient Rome, 1911, pp. 42-44; cf. page 72, and here and there in the chapter, The Latin of the Common People.

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ABBREVIATIONS.

In marginal column.

Cic.	Purely Ciceronian word in the sense here used.
Cic.Sem.	The word has undergone, and here shows, a change in meaning since Cicero's time.
Cic.Adj.	Cicero uses the word as an adjective.
Non-Cl.	
Cons.	The construction is not according to classic usage.
Ante and	The word was used by the poets and came into general
Post	use in post-Augustan days.
Poet and	
Post	The word is not common in the classics.
Aug.	The word was coined or introduced into literary works about the time of Augustus.
Post-Aug.	The word first appears in literary works sometime in the first century of our era.
Late	The word is mainly of the second century or after.
Heb.Infl.	Hebrew influence is shown in the construction.

Authors.

Bay.	Bayard.
C.	Cooper.
C.B.	Cambridge Bible.
Cram.	Crampon.
D.V.	Douay Version.
Fill.	Fillion.
Goel.	Goelzer.
H.	Harpers' Latin Dictionary.
H.&B.	Hale and Buck.
Hob.	Hoberg.
Jer.	St. Jerome.
K.Kaul.	Kaulen.
LXX.	The Septuagint Version of the Bible.
M.	Merguet.
R.Ron.	Rönsch.
Riem.	Riemann.
S.&S.	
Stol.&Sch.	Stolz and Schmaltz Latin Grammar.

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Cicero.	Acad. Ac.	Academicae Quaestiones.
	Agr. Agr. Leg.	Orationes de Lege Agaria.
	de Amic.	de Amicitia.
	Arch.	Oratio pro Archia.
	Att.	Epistulae ad Atticum.

Balb.	Oratio pro Balbo.
Brut.	Brutus sive de Claris Oratoribus.
Caecin.	Oratio pro Caecina.
Cael.	Oratio pro Caelio.
Cat.	Oratio in Catilinam.
Clu. Cluen.	Oratio pro Cluentio.
Deiot.	Oratio pro Rege Deiotaro.
Div.	de Divinatione.
Div. in Caecil.	Divinatio in Caecilium.
Dom.	Oratio de Domo Sua.
Fam. Ep.	Epistulae ad Familiares.
Fin.	de Finibus.
Flac.	Oratio pro Flacco.
Har. Resp.	Oratio de Haruspicum Responsis.
Inv. Invent.	de Inventione Rhetorica.
Leg. de Leg.	de Legibus.
Leg. Man.	Oratio pro Lege Manilia seu de Imperio Pompei.
Lig.	Oratio pro Ligurio.
Man. Leg.	Oratio pro Lege Manilia.
Marcel.	Oratio pro Marcello.
Mil. Milo.	Oratio pro Milone.
Mur.	Oratio pro Murena.
N. D.	de Natura Deorum.
Off. de Off.	de Officiis.
Opt. Gen.	de Optimo Genere Oratorum.
Orat.	Orator ad Brutum.
de Orat.	de Oratore.
Par. Par. Stoic.	Paradoxa Stoicorum.
Part. Orat.	de Partitione Oratoria.
Phil.	Orationes in Antonium.
Pis.	Oratio in Pisonem.
Planc.	Oratio pro Plancio.
Prov. Cons.	de Provinciis Consularibus.
Quinct.	Oratio pro Quinctio.
Qu. Fr.	Epistulae ad Quintum Fratrem.
Rab. Perd.	Oratio pro Rabirio Perduellonis Reo.
Rep.	de Re Publica.
Rosc. Amer.	Oratio pro Sexto Roscio Amerino.
Rosc. Com.	Oratio pro Sexto Roscio Comoeda.
de Sen.	de Senectute.
Sest. Sex.	Oratio pro Sestio.
Sull.	Oratio pro Sulla.
Top.	Topica.
Tull.	Oratio pro Tullio.
Tusc. Disp.	Tusculanae Disputationes.
Verr.	Actio in Verrem.

The Latinity of the Vulgate Psalter

Beatus vir qui non abiit in concilio impiorum et in   1–1
via peccatorum non stetit et in cathedra pestilentiæ
non sedit.

Cic.   Beatus—Happy. This participle, from "beare", to make happy, is classical and of frequent occurrence. "Beare" in the finite forms of the verb is confined mostly to poetic diction.

Cic.   Vir—Man. This is the classic appellation of a distinguished man in relief to "homo", the generic name for "man". "Vir" also is employed when man and woman are contrasted. It is the equivalent of the Greek ἀνήρ, as "homo" is of ἄνθρωπος.

Constr.   Beatus vir qui. This is a literal translation of the LXX.
Non-C.   The Latins would omit the substantive and turn the phrase "beatus qui", as in Ps. 31, 1, "Beati quorum remissae sunt iniquitates", or would employ a demonstrative as Horace, Epod. 2, 1, "Beatus ille qui."

Cic.   Abiit—"Has not turned aside from." In Cicero it is found 1) without modifiers, or 2) with a terminus a quo (expressed with a simple ablative, or "ab", or "ex"), or 3) with a terminus ad quem (expressed with "in" plus accusative; or "ad"; Ros. Amer. 16, 47). Here it translates ἐπορεύθη, which at times has the sense of "ambulare". This fact has led some critics to read "abire" here as "ambulare", Hake, p. 22, supporting their contention by the modifying phrase "in concilio", which is foreign to "abire". Cram. 34, text; C. B. 2, text and note. It is well, however, to remember the close following of the original which marks the work of the early translators, and see in

Post-   Abiit in concilio, a literal rendition of the post-classic
constr.   use of ἐν with a dative to mark movement towards and rest in, after verbs of motion. According to Cicero's usage we should read "abiit in consilium", as Tert. Pec. 3 :—"Felix vir qui non abiit in concilium". Cf. Kaulen 177, fine print under "ambulare".

Cic.   Via—A way, mode, manner, fashion of doing a thing. The word in the sense of the text is frequent in Cicero, as e.g.: "Via vitae", Fl. 42, 105; 1 Agr. 9, 27; Sest. 67, 140. "Via vivendi", Off. 1, 32, 118. The word is frequent in the Vulgate. cf. Kaul. 32.

Late Peccator—"Sinner, transgressor." The coining of the word is attributed by Cooper 65 to Tert. Res. Carn. 9. Its adaptability to convey the theological idea of "sinner" gave it great currency among theological writers. cf. K. 86; Goel. 50; Bay. 23. The word is not in Rönsch.

Gk. Cathedra—"Chair, seat". During the classical period and
poet. for a long time subsequent, the use of this word was confined to the poets.

Cic.Sem. Pestilentia—"A contagious disease, a plague, a pest". So
poet and Cicero. In a figurative sense, as here, the word is poetic
post. and post-classical in prose.

Cic. Sedit—Sedere, to sit, is found in its literal sense very frequently in prose and poetry. Cicero construes it (a) absolutely, (b) "in" plus ablative, (c) "apud" (quoted by Nonius: Cic. Rep. 3, 28, 40), (d) "inter" (Att. 1, 16, 3), (e) "in" plus accusative equals "against someone" (Clu. 38, 105). He employed the word of magistrates in office, but in a figurative sense (not frequent till post Augustan days) he did not use "sedere". "Sedere" was used before and after Cicero in relation to army movements, to denote long, inactive encampments in time of war, or of service in entrenchments before an enemy's line. Naevius 6, 2; Plautus Am. 2, 1, 52; Liv. 2, 12. Hence its easy interchange with "collocare" (in Ps. 9.28) used by Caesar to denote a similar waiting.

Sedere cum (25, 4, 5) shows not place but accompaniment.

Sed in lege Domini voluntas ejus et in lege ejus meditabitur die ac nocte.

Non-C. In lege—The object towards which one's desires were inclined was shown after "voluntas" by "erga" + acc.; as e.g., "Divina voluntas erga homines." N. D. 2, 23, 60. "In" + acc. is found in Nepos; "erga" in Livy.

Ejus—Viewed with what precedes, "ejus" is in place of a relative "cujus"; see Kaulen, 171, note, on this point.

Cic. Meditabitur—"To think on, to ponder over." In classic times "meditari" was construed with 1) an accusative; 2) "ad"; 3) "de"; 4) infinitive; 5) relative clause. Cicero's writings show instances of all these constructions. He also used the word in the sense of "to exercise one's self in, to practise"; in which case the verb had no complementary words or phrases. Kaulen, speaking of the Vulgate in

Const.   general, says "in" plus abl. is more frequent with "meditari"
Non-C.   than the simple accusative. In the section of the Psalter
here reviewed (I-XL), the citations are 6-1 against this
statement.

Cic.Sem.   Die ac nocte—Day and night. With Cicero "die ac nocte"
means "in a single day and night;" N. D. 2, 9, 24. Here the
sense is apparently "day by day", the classic "in dies";
Cicero's paraphrase of which is (1) diem noctem, as "quasi
vero quicquam intersit mures diem noctem aliquid rodentes
scuta an cribra corroserint", Div. 2, 27, 59; (2) dies noc-
tesque, as "equidem dies noctesque torqueror", Att. 7, 9, 3;
(3) Noctesque diesque, as Fin. 1, 16, 51; (4) noctes ac dies,
as Arch. 11, 29. Alfons Egen in the Archiv. VII, 612, cites
the use of "die" for "in dies" found in Seneca, Thyestes 306;
"Malorum sensus accrescit die".

Cic.   Voluntas—"Will, wish, desire, inclination". In particu-
lar, "voluntas" as disposition towards a person or thing was
used by Cicero in either a favorable or unfavorable mean-
ing; e.g., "Erratis si senatum probare ea . . . . . . putatis,
populum autem esse in alia voluntate"; 1 Agr. 9, 27. More
frequently "voluntas" is "good will", "favor"; e.g.: "Volun-
tas erga Caesarem". 3 Quin. Fr. 1, 6, 20; cf. Fam. 5, 2, 1;
Rep. 1, 41, 64. "Bona" with "voluntas" as in Ps. 5, 12, is
Post   a usage of Livy and Seneca.

Et erit tanquam lignum quod plantatum est secus   1–3
decursus aquarum, quod fructum suum dabit in tem-
pore suo, et folium ejus non defluet; et omnia quæ-
cumque faciet prosperabuntur.

Cic.   Tanquam is very frequent in constructions of compari-
sons, sometimes with "sic" or "ita", sometimes with "si",
sometimes alone.

Cic. Sem.   Lignum—Tree. In the prose of the classic period "lig-
num" was "the wood of the tree". By metonomy the poets
used it for "arbor", a tree. In the late prose the two words
were used indiscriminately as synonyms.

Post   Plantatum est—Plantare, to plant, is a word formed by
Pliny (Cooper 233) from the substantive "planta". Not
noted by Kaulen or Rönsch. Jerome's version ex Heb.
"Lignum transplantatum juxta rivos", avoids the repetition
of the relative clause, but it introduces a word that is decid-
edly of plebeian origin. "Transplantatum" carries the text
still farther from Ciceronian usage.

Ante
and
Post

Secus—Beside. This idea has been variously expressed as a preposition. "Secus" is ante-classic; only in the late Latin does it reappear with literary standing. "Juxta", which Jerome has used in his ex Heb. version, is not found in Cicero. It was not employed as a preposition before classic days. Caesar, Nepos, Tacitus, Quintilian used it. *cf.* Kaulen 241; S. & S. 397, No. 117. "Secundum" is classic and Ciceronian, but it carries with it the idea of direction. *cf.* Ps. 5, 10. "Ad" also connotes motion. This word was frequent in ante-classic days to mean "beside"; was scarcely rarer in classic days; and it is found in Cicero. "Apud" is used mainly of persons. It is very frequent in the post-Augustan historians in the designation of place. "Praeter" signifies motion past. "Prope" is classic and Ciceronian. "Cum plebes prope ripam Anionis ad tertium milarium consedisset". Brut. 14, 54. "Quod prope muros hostes castra haberent". Invent. 2, 123. "Ut non modo prope me sed plane mecum habitare posses". Fam. 7, 23, 4. "Propter" is rare, but it is classic and Ciceronian. "Propter Platonis statuam consedimus". Brut. 6, 25. "Eum propter Tuberonem jussit adsidere". Rep. 1, 11, 17. "Insulae propter Siciliam". N. D. 3, 22, 55.

Poet

Cic. Fig.

Decursus—Decursus, us; masc., "A running down, a downward course, descent". In this literal sense the word was poetic in Cicero's time. He employed it only in a figurative sense, as e.g., "Facilior erit mihi quasi decursus mei temporis". Fam. 3, 2, 2. This is the only instance of the use of "decursus" in the entire Vulgate. This fact and Jerome's substitution of the Ciceronian word "rivus" and Cicero's own apology for using decursus, serve to confirm the opinion that the word cannot be regarded other than as poetic. The plural form is unusual.

Cic.

Aquarum. The preference of the Hebrew for the plural of "aqua" explains in part the frequent recurrence of the plural in the Vulgate. Still, classic Latin employed the plural, as Cicero's writings show. Usually, however, the idea then conveyed was of several streams in a given locality. Corresponding to the idea here intended, we find in Cicero "Qui (praetor) de minimis aquarum itinerumque controversiis interdicit". Caecin. 13, 36. "Ubi potest illa aetas umbris aquisve refrigerari salubrius". de Sen. 16, 57. ductus aquarum quos isti nilos et euripos vocant, de Leg. 2, 1, 2, *cf.* Ovid. Tr. 1, 2, 19.

Quod . . . . quod. As stated above, the Latins would avoid the repetition of this relative-clause construction by

compressing the prior clause into a perfect participle, as Jer. in his ex Heb. has done.

Non-cl. In tempore suo—"In its appointed season." Time when, if expressed through words denoting a period of time, requires simply the ablative of such timeword. The preposition in such cases bespeaks rather situation than time. cf. Bennett's Grammar, No. 230; Riemann No. 68, 1; S. & S. 106, 2. Factus est consul bis; primum, ante tempus; iterum sibi suo tempore, rei publicae pene sero. de Amic. 3, 11. Quae res patefecit . . . sed suo tempore totius hujus sceleris fons aperietur. 14 Phil. 6, 15.

Cic. pl. Folium—"A leaf". When the word meant, as here, the foliage of the trees, Cicero used the word in the plural.

Cic. Fig. Defluet—"Shall fall". Exactly in the sense of this verse is Cicero's "Ficta omnia celeriter tamquam flosculi decidunt". Off. 2, 12, 43. He has, however, "Jam ipsae defluebant coronae". Tusc. Disp. 5, 21, 62, and he has used the word in other figurative meanings. This verse records the only use of "defluere" in the Psalter.

Non-cl. Faciet. The future time of "prosperabuntur" calls for a future perfect as an action done before the time of the main action. Hence "fecerit", as Jer's. ex Heb. Cf. S. & S. p. 524; also Riemann No. 149.

Ante Prosperabuntur—"Shall be successful". Prosperare does not occur in Cicero. It is found in Plautus, Horace and Tacitus, with a factitive meaning "to cause to be prosperous". It is also used in an absolute construction. A middle sense lurks in the instances observed in the Psalter.

Non sic impii, non sic; sed tanquam[1,3] pulvis quem 1–4
projicit ventus a facie terræ.

Non sic impii, non sic. Repetition, not dissimilar from this, was a rhetorical device employed by the Romans for the sake of clearness or emphasis, or to round out a period. "Quod quisque dixit, me id dixisse dicunt". Planct. 14, 35. "Quasi terram videre videar". de Sen. 19, 71. "Videre jam videar". de Amic. 12, 41, et alib. "Occidi, occidi non Sp. Maelium qui . . . . . . sed eum". Milo. 27, 72.

Cic. Projicit—"Casts forth". Projicere ad or in, plus accusative, is frequently found in Cicero, Caesar, Virgil, Livy and Tacitus. The preposition introducing the terminus a quo would therefore be "ab" or "ex". No instances, how-

ever, are found in Cicero. Caesar has "ex". B. G. 4, 25. Ovid "ab"; Meta. 15, 504. The preference would seem to lie with "a" as from the surface. Cf.: Ex eadem urbe humilem homunculum a pulvere et radio excitabo; Tusc. Disp. 5, 23, 64. But Cicero has "ex" applied to the surface, e.g.: "Si multus erat in calceis pulvis, ex itinere eum venire oportebat"; Invent. 1, 30, 47. "Ex quo tecto aqua deflueret"; Top. 4, 24. The difference between "a" and "ex" he himself gives in Caecin., illustrating the use of the words by using them with "dejicere". Caecin. 30.86 to 31.89.

Constr.
Non-cl.

A facie terrae—"From the surface of the earth." "Facies" meant in classic times "appearance, form", and is not found meaning "surface". "Faciem loci vertere"; Tac. A, 4, 67, and Sallust's Cat. 31, 1, "Urbis faciem immutare", are the closest approaches to "facies" in the sense of this verse, yet "facies" with them does not mean the "surface", but the "aspect". The expression is common in the Vulgate and may be due to Hebrew influence. cf. Summary. cf. Ps. 3 title. cf. Kaulen 245. For a discussion of the use of "terra" in the Vulgate in the sense of the whole earth, see 2, 8.

Ideo non resurgent impii in judicio neque peccatores[1.1] in consilio justorum.   1–5

Post
const.

Ideo—"On this account". The word correctly translates διά τοῦτο and is to be associated not with the preceding, but with the subsequent verse, which is introduced by "quoniam". Ideo . . . . quod is frequent; Ideo . . . . quia is rather rare in Cicero. These particles in his usage connect co-ordinate sentences; hence "ideo" is not to be rendered by a "therefore", as if introducing deductions from preceding premises. In confirmation of this is the reading of Mueller in the Teubner text (Cic. Fin. 5, 29, 87): "Id enim illa", as against the quotation of the same text in Harpers' Latin Dictionary (sub voce "ideo"): "Ideo enim illa". Cf. also S. & S. III. 272, p. 507. Jerome in the ex Heb. uses "propterea", which too in Cicero is linked with "quia" or "ut" as a co-ordinate particle.

Poet
and
Post

Resurgent—"Shall rise". This word is not found in Cicero. In Virgil and the poets of his day and the prose writers of the post-Augustan age, "resurgere" meant "to rise again"; whence it easily became in ecclesiastical Latin the word to represent the rising from the dead. In this passage resurgent translates ἀναστήσονται which only by way of infrequent usage meant "to rise again". In its commonest

acceptation it meant simply "to rise, to get up". C. B. has "stand"; LeHir suggests "stabunt . . . . in judicio ultimo". Perhaps this ecclesiastical idea, viz., in judicio *ultimo* was read into the text by commentators and thence passed into the early Latin versions. "Resurgere" would then be most appropriate. In the Psalter the word occurs only here and in 40.8., and this is the only instance in the Bible where "resurgere" is used without the direct statement or the immediate connotation of a previous erect position; as of sleeping, falling, dying. This fact may lend credence to the supposition just advanced. Proverbs 24.16: Septies cadit justus et resurget. Isaias 26.14: Gigantes non resurgent. Ibid. 19: Interfecti mei resurgent. Job. 14.12: Sic homo cum dormierit non resurget.

Cic.   Judicio—"In court". Cicero used the word, applying it both to the assembled judges as a collective body, and to their deliberations. "Vi judicium disturbare" (Sest. 64.135) "in quaestione legitima et in judicio publico . . . . . a consuetudine judiciorum . . . hoc praetore exercente judicium." Pro Archia 2.3. Cf. also de Orat. 1.11.48. "Judicium meum facere" or "prodire" (9.4—16.2—9.16—36.6) is not according to the Latin turn for precision. "De alicujus meritis judicia facere", Orat. 41.140; "de mea fide" Fam. 11.29.2; "de se", Caesar, G. B. 1.41.2.

Cic.   Consilio—"In the council". "The persons who deliberate, an assembly, a court". In this sense the word has the sanction of Cicero's frequent usage. It also meant the result of the deliberation, the decision, the counsel.

Cic.   Justus—"Just, upright, righteous". Also "lawful, rightful, true". "C. Caesaris pecuniarum translatio a justis dominis ad alienos non debet liberalis videri". de Off. 1.14.43. "Eloquentiam" Brut. 90.309. *cf.* Ps. 7.10.

Quoniam novit dominus viam[1.1] peccatorum et iter   1-6 impiorum peribit.

Cic. Sem.   Quoniam—"Because". Cicero's use of quoniam was causal, in a sense not as determinate or specific as "quia" or "quod". *cf.* 8.4. de Sen. 13.44 is typical: "Quorsum igitur tam multa de voluptate? Quia non modo vituperatio nulla, sed etiam summa laus senectutis est quod ea voluptates nullas magno opere desiderat. At caret opulis . . . mensis . . . poculis. Caret igitur . . . vinolentia et cruditate et insomniis. Sed si aliquid dandum est voluptati, quoniam ejus blanditiis non facile obsistimus . . . modicis tamen con-

viviis potest delectari". Cf. Ps. 8.1. It answers, therefore,
our "since", the Greek ἐπειδή. In the Silver Age of
Latin, the etymological sense of the word (cum jam) was
quite lost to view, and "quoniam" became synonymous with
"quia" and "quod", and even passed into correlative con-
structions with "eo" and "propterea", as here. Moreover,
once "quoniam" had become associated with "quia" and
"quod", it followed them in Late Latin under Greek in-
fluence with verba sentiendi and declarandi to supplant the
accusative plus the infinitive construction. cf. Ps. 4.3—5.4—
9.20—33.8. This construction made its appearance in the
biblical quotations of Tertullian and thence passed to his
own writings. Cyprian makes frequent use of this con-
struction, influenced by biblical usage; and later Commo-
dianus. Apart from these writers it is not found. Of the
quod-quid-quoniam-constructions with finite verbs instead of
the accusative with the infinitive, "quod" is the most frequently
used, (Ps. 34.13), and "quoniam" the least; and after the
third century quoniam is even more rare. Pseudo-Cyprian
has an instance of "quoniam" with an accusative plus in-
finitive: "Annuo quoniam mysterium fidei salutem adimere
non posse" (Rebap. 5.). With "quoniam" either the indica-
tive or the subjunctive may be used. Cf. Kaulen 248, 290,
305; Rönsch 402; Goel. 375; Bayard 232, 234; Bonnet, Greg.
de Tours, 660; S. & S. 566-7; Wölfflin, Archiv. V., 496,
VI., 286; Hoberg 10.

Cic.   Iter—"A way" (of living). "Patiamur illum ire nostris
itineribus", Quin. Fr. 3.3.4. "Iter amoris nostri et officii
mei". Att. 4.2.1.

Cic.   Peribit—"Shall perish". (Neuter). Cicero uses the word
in this neuter sense, of things, even when taken figuratively.
Cf. "Causa", 2 Verr., 5.66.173. "Pecunia" 5 Phil. 4.11.
"Praeda", Dom. 25.65. "Opera et oleum philologiae nos-
trae". Att. 2.17.1.

Constr.   Perire de—To destroy from, to remove from, is unwar-
Non-C.   ranted in Cicero. "Ex quo in procinctu testamenta perier-
unt". N. D. 2.3.9. "E patria"; Plautus, Capt. 3.4.5. For
examples of the frequent use of "de" in constructions not
classical, see Kaulen, 238-9; Rönsch, 396.

Quare fremuerunt gentes et populi[3,7] meditati[1,2]   2–1
sunt inania?

Cic.   Inania—"Empty, vain, void, worthless", opposed to
"plenus", is frequent and classic, and used by Cicero of
persons and things, in physical and figurative meaning.

Cic. Gentes—Gens, from root gen. gigno, has in it the idea of something held together by birth and descent. Hence, family, race; also in wider meaning "people, nation". "Omnes exterae nationes et gentes", Man. Lex. 11.31. In post-Augustan days gentes was used of those people who were not Roman: "foreigners, foreign nations".

Adstiterunt reges terræ[2.8] et principes convenerunt in unum adversus Dominum et adversus Christum ejus.

2–2

Non-cl. Adstiterunt—"Stood by." Cicero's use of the word is very restricted, being limited to "a standing round, nearby"; nor does the word occur often in his writings. This fact, taken with his frequent use of "stare", and with the further fact that Virgil rarely, and Horace perhaps only once, use "adstare", points unmistakably to its plebeian character. The construction of "adstare" with the dative (5.4 and 35.4) is ante and post classic: sometimes in this construction it means "to assist". "Sistere se ad" appears in Cicero, especially in his letters, as the phrase to express appearance at court. Cf. de Off. 3.10.45.

Cic. Sem. Principes—Princeps was used in prose as an adjective till Augustan days, when it was used substantively as a title of the Emperor. In poetry and post-Augustan prose it has the sense, as here and elsewhere in the Psalter, of "a ruler, sovereign, prince". In Cicero princeps is "the most distinguished" (of the community). P. Lentulus is qui princeps senatus fuit, Div. in Cael. 21.69. See also de Off. 2.4.14—2.5.16—3.18.74—3.29.105.

Cic. Convenerunt. Convenire in the sense of "to come together" is frequent in classic Latin. It is especially construed with "ad" and "in" and acc: a few times in Cicero with "in and abl." or an adverb of place, though this construction is most common in poetry and post-Augustan prose.

Cic. In unum—"Together". In Cicero "in unum" meant "into one, into one place, together". 2 Rep. 1.2; Leg. 2, 3, 6. This phrase translates ἐπὶ τὸ αὐτό of the LXX. But ἐπὶ τὸ αὐτό is also rendered in the Latin Psalter by "Id ipsum". cf. 4, 8.

Cic. Adversus—"Against". Cicero used this preposition in both a friendly and hostile sense. "Est enim pietas justitia adversus deos". N. D. 1, 41, 116. "Eadem nunc mea adversum te oratio est". Fin. 5, 27, 80.

Greek Christum—"Anointed". The word first appears in Latin literature in Pliny's letters 10, 97; and in Tacitus's Annales, 15, 44.

Dirumpamus vincula eorum et proiciamus[1,4] a nobis   2–3
jugum ipsorum.

Cic.   Dirumpamus—"Let us break asunder".   Cicero used the
rare   word in its literal and figurative sense, but not extensively.

Cic. Sem.   Ipsorum—"Their".   The employment of "ipse" (self)
with other pronouns to add emphasis or to give directness
of meaning, paved the way for the identification of it with
the pronoun it strengthened, at a time when the people de-
parted from a clear-cut discrimination and the refined sim-
plicity of the classic period.   "Ipse", as also "iste", became
synonymous with "is" and "ille" in the Latin of the second
century written and spoken among the people of northern
Africa, by whom the LXX was, perhaps, first rendered into
Latin; hence its frequent appearance in these psalms is an
unclassic use.   Cf. S. & S. 619-622; Rönsch 422; Goel. 406;
Kaul. 169. Cf. Ps. 7.3.

Qui habitat in caelis irridebit eos et Dominus sub-   2–4
sannabit eos.

Cic.   Habitat—"Dwells", "to live (anywhere), to dwell, to in-
habit".   In the neuter sense, as here employed, Cicero very
frequently used this word.   In fact, this was the more fre-
quent usage in classic days.   Cicero construed it with
"apud", "cum", "in" + ablative.   Besides these construc-
tions, others used also "sub", or used the verb alone, or
with an ablative.   Cf. Psalm 32.14.   Cicero's usage em-
braced also another meaning, viz., "to dwell on (a thing), to
keep to (a thing)".

Cic. sg.   Caelis—"In the heavens".   The plural of this word was
not used by Cicero nor by the classic writers save in poetry.
The following verses show derivation from a masculine
form: 8-1-3; 17-9; 21-31; 32-6.   The masculine form is very
old; it is quoted from Ennius by Nonius, p. 197.9 (H).   Its
frequent use among ecclesiastical writers may spring from
the influence of the Hebrew word it translates, or from the
tendency especially manifest in the Afro-Latin world in the
decline of the language to revert to archaic forms and con-
structions.   For instances see Rönsch 267.   "Caelo" is found
with "e" and "de" with little or no difference of meaning.
De caelo—"Pompeium sicut aliquem non ex hac urbe missum
sed de caelo delapsum"; Man. Leg. 13.41.   "Complures in
capitolio res de caelo esse percussas"; 3 Cat. 8.19.   "Col-
legam de caelo (exalted honor) detraxisti"; 2 Phil. 42.107.
E caelo—"Socrates primus philosophiam devocavit e

caelo". Tusc. Disp. 5.4.10. "E caelo ictus" Div. 1.10.16.
"Deos id Tristes ex alto caeli demittere tecto"; Horace Sat.
1.5.103. See "de caelo prospicere", 13.2.

Cic.   Irridebit—"Will laugh at them". This verse and 24.3 and
36.13 exhaust the use of "irridere" in the Psalms.

Late   Subsannabit—"Will deride them". To insult by derisive
gestures. Tertullian (adv. Jud. 11) is probably the first to
incorporate the word into the body of Latin literature.
Cooper does not record the word.

Tunc loquetur ad eos in ira sua et in furore suo conturbabit eos.   2–5

Cic.   Tunc—"Then". In ante-classic and classic usage, "tunc",
infrequent in use, is always emphatic and generally refers to
a point of time. In post-Augustan Latin, the use of "tunc"
becomes more frequent, it loses its emphatic connotation, and
many times is equivalent to the classic "deinde".

Non-cl.   Loquetur ad eos—"Will speak to them". The person to
whom one spoke was put in the dative case by classic usage,
Heb.   or in the abl. with "cum", or the acc. with "apud". Off.
influ.   3.1.1—Ep. 12.30.1—1 Cat. 7.18—Tusc. Disp. 2.19.45. "Ad
eos" is the word-for-word πρὸς αὐτοὺς of the LXX. Such
expressions as "loquuntur mendacium, vanitatem, iniqui-
tatem", et al., (see Summary: Substantives for Adverbs)
are literal versions of the Hebrew through the Greek. The
Latin genius turned these abstracts by adverbs, e.g.: "male
. . . vere ac libere"; Sex. Ros. 48.140, as Ps. 34.20. The
classic construction with "loqui" was "de" when there was
question of the matter spoken of; not an accusative, other
than a neuter adjective, "multa, nihil", unless the idea was
"to have on the lips, to mention" Mil. 23.63.* De Fin. 2.6.18.

Cic.   In ira sua et in furore suo—"In" with the ablative is used
constr.   at times to denote a phase of character or a passing attitude
rare   of mind. Far more frequently the idea is embodied in an
adjective. Compare "Haec cum tot tantaque agerentur, non
mirum est, praesertim in furore animi et caecitate multa
illum et te fefellisse," Dom. 50.129, with expressions such as
"laetus accepi", "iratus fecit". The idea in this text may be
causal, "because of his anger", "because he is angry".
Cicero, Tusc. Disp. 4.37.79, has "facere aliquid per iram".

*Compare Ps. 21.7—38.4—with de Orat. 2.14.61: "Poetas om-
nino quasi alia quadam lingua locutos non conor attingere."

Cic.   Conturbabit—"He will confound them." This word has not a wide range among classic authors. It is most frequently found in Cicero and Lucretius in both a literal and figurative meaning, but not in Virgil, Horace, or Quintilian. "To throw into confusion". "sacra ludosque", Har. Resp. 18.39; "valitudo tua me valde conturbat", Att. 7.2.2; the same verb ἐταράχθη is rendered by "turbata est" in Ps. 6.3. As an adjective, "conturbatus" (29.7—37.10) is Ciceronian, but rarely used. 2 Verr. 4.14.32; Att. 1.12.4; Tusc. Disp. 3.7.15.

Ego autem constitutus sum rex ab eo super Sion 2–6 montem sanctum ejus, prædicans præceptum ejus.

Ego—This is made emphatic, first, by its mere presence in the sentence, then by its position as the first word. It is to be noticed that the personal and possessive pronouns appear in the Latin of the Psalter far more frequently than classic usage would permit. This is undoubtedly due to the influence of the Hebrew original.

Autem—After "et", "autem" is the most frequent of the connecting particles employed in the Psalter.

Cic.   Constitutus sum—"I have been made king." Cicero did not use the word in this sense. With him, "constituere" meant "to establish, make ready, prepare, designate (an accuser, a witness), draw up (an accusation, law, procedure)". In the sense of "elect to office", "appoint to *Cic. Sem.* public office by constitutional methods", he did not use "constituere" but "creare". The terms in 2 Agr. 6.15: "reges in civitate constitui" and ibid. 7.17: "curatores constituti sunt", and elsewhere frequently, are not of election, but of the designation of office by the framer of the bill in question. Compare in the same speech: "jubet tribunum plebis creare decemviros per septemdecim tribus" (7.16). "Quaero a populari tribuno plebis ecquando nisi per xxx tribus creati sint" (7, 17). "Constituere" took "in" + abl. of that over which one had been set. "T. et C. Gracchos plebem (object) in agris publicis constituisse", 2 Agr. 5.10. "In caput" of Ps. 17.45 is a phrase of purpose (ante- and post-Aug. usage, S. & S., p. 412). "Constituerunt verbum" of Ps. 40.8 is paralleled by: "Servilius et recusare et deprecari ne iniquis judicibus nullo adversario judicium capitis in se constitueretur", 2 Verr. 5.54.141.

Super Sion—"On Sion." The preposition with "constituere" was "in" + the abl.; cf. above, also 2 Agr. 5.10; 31.83.—de Off. 2.12.41.—2 Verr. 4.11.26.—Cluen. 57.156.—

Mil. 21.62.—Att. 8.11.D1. "Super" appears as a preposition with locative meaning in Ennius and Accius, then not again till Cicero. To express going beyond a limit, Ps. 8.1—17.10—17.33—39.2, et alibi, "super" is common since the time of Sallust. It was not employed with "caelum", as in 8.1. Compare, however, Virgil, Aen. 1.379 "fama super aethera notus" with Cic. N. D. 2.15, "qui aether vel caelum nominatus", whence an easy transition to the use of "super" with caelum. See Tusc. Disp. 5.30.85. "Super" for "de" is poetic and colloquial;—Kaulen 242. Ps. 32.18. cf. Hor. Carm. Saec. 18. Cicero so uses it only in his letters, and there sparingly H. & B. 435. "Super" displaces "in" with "sperare" in 32.18 and in the repetition of this verse in 146.11 and in Job 15.19. It displaces "in" + acc., in the sense of "towards", in verses like 3.9—9.20. This is post-classic usage. "In deos . . . quam impius" 2 Verr. 1.18.47; "de pietate in matrem, liberalitate in sorores, bonitate in suos, justitia in omnes" de Amic. 3.11. "Super" to form comparatives, as in 18.10, is late; the usage owes its prevalence, perhaps, to the Vulgate renderings of Hebrew modes of comparison. Still the germ of such usage may be seen in Cicero: "prae nobis beatus" Fam. 4.4.2; "veros illos (Atticos) prae se paene agrestes putat", Brut. 83.286. This mode of expression the Afro-Latins carried further, introducing in like relations "ab", "extra", "inter", and "super". Cf. S. & S., p. 385, note 3. The African origin of "ab" with comparisons is however disproved by the Thesaurus, p. 39, ll. 40 sq. For the history of "super", see S. & S., p. 414. Cf. Riemann, No. 110, p. 176; Arnold Latin Composition, 344.16.1; Kaulen, 259; Gildersleeve, No. 418.4.a.

Cic. Adj. Sanctus—"Holy." Though the word is the perfect participle of "sancire", "to make sacred, to render inviolable", "sanctus" in classic prose was not always synonymous with "sacer", that which is consecrated to the deity. Its common meaning was "venerable, holy, sacred"; of morals, "good, pure, innocent, conscientious". "Sanctus" became a title for the Emperor, and in ecclesiastical literature was used as as a noun, viz.: a holy person, a saint, a holy place, heaven. 21.3—19.2.

Cic. Praedicans—"Proclaiming." Cicero uses the word in this meaning in 2 Verr. 3.16.40; de Off. 3.13.55; and elsewhere. Also in the sense "to make known publicly, to declare": 1 Cat. 9.23; again as meaning "to praise, vaunt, extol": "Nestor de virtutibus suis praedicet . . . vera praedicans de se" de Sen. 10.31. "Praedicans" literally translates διαγγέλων· The participle in Greek, besides its other functions, serves

to set forth the circumstances under which the subject acts. Cf. Goodwin, 1563; Gleason, 159.5. If "praedicans" is here to set forth why he was made king, as Fillion, p. 18, would have it, "qui praedicem" would be the more definite rendering. In such case, however, we might expect a future participle in the Greek. If "praedicans" is merely descriptive, such a rendering as Jerome's ex Heb. "et praedicabo" would be preferable. See Ps. 3.6 for the use of the Pres. Part. Cf. Cram. 38; C. B. 10; LeHir 3. In the Psalter "praedicare" appears only in this place.

Dominus dixit ad[2.5] **me: Filius meus es tu, ego**   2–7
hodie genui te.

Note the emphasis of "tu . . . ego . . . te". Cf. Arnold, 18.

Cic. Scm.   Dicere ad is "to plead before someone"—2 Verr. 2.29.72—Opt. Gen. 4.10—Here for a dative.

Heb.   Ad me shows the Gk.-Heb. influence.
Infl.

Postula a me et dabo tibi gentes[2.1] **hereditatem**   2–8
tuam et possessionem tuam terminos terræ.

Cic.   Postula a me—"Ask of me." The word is found in the Psalms only here and in 39.6.

Et—Kaulen, 299, remarks that "et" really marks a consequence in this construction. A comparison with the original Hebrew shows that the text may bear such a construction. But the fact must not be overlooked that the Latins also used "et" with a significance similar to that attributed to *Poet* Hebrew influence. Compare: "Dic quibus in terris et eris *and* mihi magnus Apollo", Virg. Ecl. 3.104; "Sit mihi quod *Post* nunc est, etiam minus; et mihi vivam Quod superest aevi", Hor. Epis. 1.18.107; Phaed. 3.5.7; cf. Ps. 4.4.

Cic.   Hereditatem—Hoberg, 89, notes that the LXX render "hereditas" for 1) property, possession; 2) inheritance. Cic.: abstract and concrete.

Tibi . . . tuam—There is here a redundancy which, though observable in the LXX, is not found in the Hebrew. Unless for the sake of emphasis, classic usage of the Latins would avoid this repetition. Cf. Kaul. 178.

Non-   Terminos terrae—"The uttermost parts of the earth."
clas.   This collocation is not classic. "Terra" in classic usage
coll.   meant a district, a country, the territory of a populus. The

use of the word in the sense of the entire earth was ante-classic. Cf., however, Rep. 1.17.26. (Ps. 8.1) and the col-location "orbis terrae". In this meaning it came back into literature in post-classic days. "Ultimas terras" would be more in the manner of Cicero: "Ultimas terras lustrasse Pythagoran, Democritum, Platonem accepimus", Tusc. Disp. 4.19.44; " . . . illud . . . incredible . . . qui Romae cae-dem facere . . . vellet, eum familiarissimum suum dimittere ab se et amandare in ultimas terras", Pro. Sull. 20.57; "In ultimam Galliam ex Aegypto", 2 Phil. 19.48. The restricted meaning of "terra" may be gathered from these typical cita-tions: "Abire in aliquas terras", 1 Cat. 8.20; "Id . . . quascumque velint in terras portare possint et mittere", Rep. 2.4.9; "Noster autem populus sociis defendendis terrarum jam omnium potitus est", Rep. 3.23.35; "Qui (majores nostri) tres solum urbes in terris omnibus, C . . C . . C . . statuerunt posse imperii gravitatem ac nomen sustinere", 2 Agr. Leg. 32.87; "Seminane deorum decidisse de caelo putamus in terras?" N. D. 1.32.91.

Reges eos in virga ferrea et tanquam[1,3] vas figuli confringes eos.   2–9

Cic. Fig.   Ferrea—"Made of iron."

Cic. Lit.   Virga—"A rod." Cicero uses the word in reference to the rods carried in the fasces: 2 Verr. 5.62.161.162. Ovid (Tristia, 5.6.32), Statius (Silvae, 1.2.47), and Martial (8.66.4) use it meaning the whole fasces. Its prime mean-ing is a slender, green rod, a twig. In the Vulgate, it means a scourge, or the kingly sceptre, the emblem of power.

Non-cl.   In virga ferrea—"With a rod of iron." Classic usage would have the associative preposition "cum", as in: desinant obsidere cum gladiis curiam, 1 Cat. 13.32. The figure is not in classic Latin.

Cic. pr.   Figuli—"Of a potter." The word occurs in Cicero only as a proper name: Fam. 4.13; Att. 1.2.1; Leg. 2.25.63. Varro, Pliny, and Columella use the word.

Cic.   Confringes—"Thou wilt break them to pieces." This is found in Cicero in a literal and figurative meaning. Com-pare the use in the Psalter of "conterere" in the sense of "confringere", as in this instance Jerome ex Heb. Cf. 3.8.

Et nunc reges, intelligite; erudimini qui judicatis terram.[2,8]   2–10

Cic.   Et—An illative concept may be seen in "et", somewhat

as in 2.8 and in Cicero. "Itaque . . . Atque . . . Et illud
videndum est quanto magis homines mala fugiant quam
sequantur bona", Part. Orat. 26.91.

Cic.   Nunc—"Now." This is not an inferential particle, but a
word of temporal import: "now, at this moment." "Mar-
cellus qui nunc aedilis curialis est", de Orat. 1.13.37.

Cic.   Intelligite—"Take heed." In the sense of "to under-
stand", this verb in Cicero's usage was active; hence it took
a complement, a substantive in the accusative case, or an
equivalent clause. Kaulen, 181, remarks that "intelligere"
is very common in the Vulgate in the sense of "to take to
heart"; cf. 5.2.—13.2.—18.18.—35.3.—40.1.— The parallel
relation in which "intelligite" stands to "erudimini" points
to its use here in the classic signification of "to learn", "to
know"; in 5.2. to a non-classic use, for Cicero has it not as
synonymous with "auribus percipere". Cf. C. B. 21. In
Cic. Sem. 27.5 intelligere is followed in the same clause by an accusa-
tive and a phrase-object, which is hard to explain in view of
the fact that in the Greek εἰς τὰ ἔργα is the phrase-object
and it is repeated. Cf. Kaulen 272; Hoberg 89.

Erudimini: passive for reflexive.

Cic.   Judicatis terram—Cicero used "judicare" in the sense of
"to act as judge, to pass judgment, to decide", both in an
active and in a neuter construction. The phrase "judicare
terram" does not occur in his works. The idea would per-
haps be rendered by "in terris judicare". Here the sense is
rather "to rule, to govern", as is the case in many passages
of the Vulgate. Cf. K. 181. Nor does Cicero use the word,
meaning "to condemn". "Contendimus tantum nullo auctore
Non-C.- dici vere Latino et Romano 'judicare aliquem' aut 'judicari',
coll.   sed 'de aliquo judicare'." Vavassor Antibarbarus quoted
by Kaulen, 267. "Not in Caesar or Cicero", Riem. 115, note
1. "Judicare res", 1 Phil. 8.20; "cum et bonum et malum
natura judicetur", Deiot. 2.4. "Judicare" with the dative is
post-classic and is equivalent to "to do the right thing by",
Kaulen, 267.

Servite Domino in timore et exultate ei cum tre-   2–11
more.

In timore—"In fear." Answering the question: how? in
what manner?, the phrase should be: "cum timore", as
Cicero: "In qua (urbe) non modo florui cum summa, verum
etiam servivi cum aliqua dignitate", Att. 15.5.3. The same
idea of accompanying circumstance and manner attends the

phrase "cum tremore" of the second clause. Hoberg. 5. The uses of "exultare" in Cicero, with a simple ablative or with "in" $+$ the ablative, seem not to cover the case here in question. They contain an idea of "by reason of, because of", and such is not the meaning of this passage. "Victoriis divitiisque subnixus, (rex) exultavit insolentia", Rep. 2.25.45; "exultasse populum insolentia libertatis", Rep. 1.40.62; "in ruinis alicujus", Balb. 26.58; "laus in qua . . . oratio exultat", Fin. 1.16.54. Compare Bayard, 147, for the use of "in" with verbs of rejoicing as exemplified in the writings of St. Cyprian. "Exultare" may have the idea of "sing praise to", cf. 50.14.

Apprehendite disciplinam nequando irascatur 2–12 Dominus et pereatis[1.6] de[1.6] via[1.1] justa.[1.5]

Cic.

Apprehendite—"Seize, lay hands upon." Cicero used the word in both literal and figurative meanings, of physical and mental seizure.

Cic.

Disciplinam—"Teaching, training, education." "Inde Anaxagoras qui accepit ab Anaximene disciplinam", N. D. 1.11.26; "Siquidem philosophia virtutis continet et officii et bene vivendi disciplinam", In Pisonem 29.71; "Eos (liberos) instituere atque erudire ad majorum instituta, ad civitatis disciplinam debuisti", 2 Verr. 3.69.161. Hence, if one could "disciplinam accipere", he might from another point of view be said "disciplinam apprehendere".

Cic.

Nequando— $=$ ne aliquando, "lest at any time." "Ita raro exstitit (parricidium) ut si quando auditum sit, portenti ac prodigii simile numeretur", Rosc. Amer. 13.38; "Nonne ostendis id te vereri . . . ne quando liberis in proscriptorum bona patris reddantur?", ibid. 50.145.

Cic.

Irascatur—"He be angry." The use of "irasci" without a complement is sanctioned by Cicero: "nunquam sapiens irascitur", Tusc. Disp. 3.9.19. It was most frequently construed with a dative. Cf. Ps. 17.7. On the form "iratus est", cf. Kaulen 224—

Cum exarserit in brevi ira ejus. Beati omnes qui 2–13 confidunt in eo.

Cic.

Exarserit—"Shall break out." The tense of the verb is controlled by the implied future of the preceding "pereatis"; or, if more closely related to "beati omnes qui", by the omitted "erunt" of that clause. It seems better to construe it with the preceding clause, and take "beati omnes" as an

independent sentence, the concluding remark of the psalm.
The "exarserit" of this verse is given in Harpers' Latin Dic-
tionary as from "ardeo, ardere", a late form employed by
ecclesiastical writers in a figurative meaning with especial
reference to the passions. The classic form was "ardescere,
arsi", and is quoted by the same authority as "especially fre-
quent in the figurative sense and in Cicero". As Cicero has
the perfect tense in a sense akin to that of this verse, why not
regard it here as Ciceronian? "Nisi quaedam admodum in-
tolerabilis injuria exarserit", de Amic. 21.76; "cujus re-
sponso judices sic exarserunt ut . . ", de Orat. 1.54.233;
"exarsit iracundia et stomacho", 2 Verr. 2.20.48; "Graviter",
de Orat. 3.1.4; "ira", Tusc. Disp. 2.24.58; "Tota Italia
desiderio libertatis exarsit", 10 Phil. 9.19.

Post
cons.

In brevi—"In a short while, soon, shortly." Among the
several expressions found for "in a short time, shortly":
"brevi tempore, brevi, in brevi spatio, brevi spatio, in brevi
tempore, in brevi", the first two are Cicero's: Div. 1.46.104;
Fam. 5.21.5; de Sen. 10.31. = brevi; N. D. 1.3.6; Tusc.
Disp. 2.2.5; 2 Phil. 15.37; Fam. 12.1.3.—5.21.2. Mox =
"very soon after" and implies a comparison of events.

Late
cons.

Confidunt in eo—The classic construction of personal ob-
jects after "confidere" was with the dative. Goelzer, 345,
cites this "confidere-in" construction used in Jerome and
explains it as due to an underlying idea of place. See also
Bayard, 145, where he discusses the use of "in" in Cyprian.

Psalmus David cum fugeret a facie[1,4] Absolom filii sui.   III

Gk.

Psalmus—"A psalm", ψαλμός, "carmen", "hymnus", a
song. "The word corresponds quite closely to the Hebrew
'mizmor', and is used to designate either the tones of a string-
instrument or a song sung to the accompaniment of such an
instrument", Fillion, Introd. 1. Hence, the name of the
collection of psalms ψαλτέριον, "psalterium", psalter, from
the word used in 32.2.

David—"Of David." This title indicates the author of
the psalm and the circumstances under which it was com-
posed. The Hebrew undeclined form is preserved in the
Latin, though the LXX reads: τῷ Δαυίδ. We should expect
a genitive—of source, origin, authorship—in Greek as in
Latin. Cf. Cram. 5.c; Kaul. 171. Lex. C. L. Crassi, de
Amic. 25.96. or is this a dative after a previous "scriptus"?

Cic.

Fugeret—"When he was fleeing." Cicero employs both

"ab" and "ex" with "fugere": "ex proelio", Fam. 10.14.1;
"e manibus", Pro. Cael. 27.65; "a Troia", 2 Verr. 4.33.72;
"Omne animal appetit quaedam et fugit a quibusdam",
N. D. 3.13.33; "ab omni quod abhorret ab oculorum
auriumque approbatione fugiamus", de Off. 1.35.128.

Cic. Sem.   Facie—From the presence of. "Facies" denotes the form,
configuration; particularly the face, countenance, appear-
ance. "Facies" appears in poetry of classic days and in
Poet.   prose of the post-Augustan period for the classic "aspectus",
look, aspect, gaze. . "Conspectus" is perhaps Cicero's word
for the idea of this verse. He uses it frequently as "pres-
ence, proximity". "In conspectu", before the eyes, in the
presence of, before, 1 Agr. 3.7; "venire in conspectum", Fin.
1.7.24; "fugere e conspectu", 2 Verr. 5.34.88; "se e conspectu
nostro abstulerunt", 2 Phil. 44.114; "procul a conspectu
imperii", 2 Agr. 32.87.

Filii—a post-Ciceronian spelling.

Domine, quid multiplicati sunt qui tribulant me?   3-1
Multi insurgunt adversum[2.2] me.

Quid—"Why." "Sed quid ego argumentor? quid plura
disputo?", Mil. 16.44; Cf. 18.48; "Quaerere ex te quid tristis
esses", Div. 1.28.59; cf. Off. 2.7.25.

Cic. Ep.   Multiplicati sunt—"Why are they increased in numbers?"
The verb "multiplicare" is classical but rarely found in
Cicero, and its use with him is mainly confined to his letters.
H. & M. give instances only of its use in the perfect par-
ticiple. "Augere" is a more common word in this significa-
tion: "ut aliorum spoliis nostras facultates, copias, opes
augeamus", de Off. 3.5.22; "quaecumque igitur homines
homini tribuunt ad eum augendum atque honestandum",
ibid. 2.6.21; "ut rem publicam augeant imperio, agris, vecti-
galibus", ibid. 2.24.85; cf. Ps. 4.7.

Ante   Tribulant—"Who harass me." The word is built from
and late.   "tribulum", a threshing-sledge, which was a wooden plat-
form studded beneath with sharp prongs. Cato (R. R. 23.4)
used the word to describe a threshing process. In ecclesiastic
Latinity the word was revived with a figurative meaning: to
oppress, to afflict, to be sore tried. Note the relative clause
for a present participle. Cf. 3.6.

Poet   Insurgunt—"Many rise up." The word is not found in
and   Cicero. His word was "surgere" or "exsurgere". "Ex-
post.   surge, quaeso", Planc. 42.102; "Cur, cum tot summi ora-

tores . . . sedeant, ego potissimum surrexerim", Ros. Amer.
1.1; "De sella surrexit et abiit", 2 Verr. 4.65.147; cf. Ps. 1.5;
cf. Jer. ex Heb. 3.7.

Multi dicunt animæ meæ: Non est salus ipsi[2,3] in   3–2
Deo ejus.

Multi dicunt—The phrase is found here and in 4.5.

Cic. Sem.   Animae—"To my soul, to me." With Cicero, "anima"
was the animal principle of life, as distinguished from
"animus", the spiritual, reasoning, willing principle.   Hence
it meant "life", and with such meaning it is very frequent
in his works.   Meaning a creature endowed with "animus", a
human being, the word is not Ciceronian; nor when it means
souls separated from the body.   The Hebrew equivalent was
very commonly identified with "person", hence its frequent
occurrence in the Vulgate in the stead of a personal pro-
noun, as here.   Cf. Briggs, Crit. Studies of the Psalter,
p. 26, vol. 1; Kaulen, 307, 166; Cramp. 14.   Fillion, p.
20, note, says the "animæ meæ" of this text is a Hebraism
for "mihi"; or rather the more correct rendition of the He-
brew would be "de anima mea", or "de me", "they say con-
cerning me".

Cic.   Salus—"There is no protection."   "Salus" is a classic
word of frequent occurrence in the meaning of "health, wel-
fare, prosperity".   From Christian writers it acquired the
idea of redemption from sin, salvation.   Cf. 3.8.

Cic. Sem.   Ipsi—"For him."   Jer. ex Heb. shows the classic equiva-
lent, "huic".   For the treatment of "ipse", see 2.3; 7.3.

Cic.   In Deo—"In his God."   "Tu eris unus in quo nitatur civi-
tatis salus", Rep. 6.12.12.

Tu autem,[2,6] Domine, susceptor meus es, gloria   3–3
mea, et exaltans caput meum.

Post   Susceptor—"Protector."   The word does not occur in
Cicero.   It had its origin in post-classic days and it desig-
nated one who undertook to do anything, a contractor, a
receiver, a tax-gatherer, one who harbors; thence its easy
transition to the meaning of a guardian, a protector; and
later to a wide use among ecclesiastical writers for the
god-father at baptism and confirmation.   In the Vulgate the
use of the word is confined wholly to the Psalter.   Cf. K. 29.

Cic.   Gloria—"My glory."   "Quod ejus (Hannibalis) nomen

erat magna apud omnes gloria", de Orat. 2.18.75; "Singulari virtute et gloria civem", Mil. 27.73.

Post Exaltans—"Exalting, the one who makes me lift up my head." "Exaltare" is a coinage after Cicero's time. His word for this idea is "tollere": "libertas quae malis oppressa civilibus extollere jam caput et aliquando se erigere debebat", Planct. 13.37; "Ad caelum te tollimus . . . laudibus", Fam. 15.9.1. Cicero construed tollere 1) *de* terra, Caecin. 21.60; 2) tollere *a* terra, Tusc. Disp. 5.13.37; 3) ignis *e* specula sublatus. 2 Verr. 5.35.93. The same prepositions Cicero used with eripere. Cf. 6.4. "Statistics show that they (compounds with 'ex-') were favorite formations with all plebeian writers," Cooper, 277. Pres. Part. Cf. 3.6. This pres. part. in parallel relation with finite forms of the verb shows unmis-
Heb.infl. takable influence of the Hebrew participle equivalent to a finite form. The several unquestioned instances of this influence are collected in the Summary.

Voce mea ad[2.5] Dominum clamavi et exaudivit me de monte sancto[2.6] suo.   3–4

Post Ad Dominum clamavi—"I have cried to the Lord." "Cla-
const. mare ad" is not Ciceronian. Catullus, 67.14, has the expres-
Heb. sion. "To call upon" the gods, "to invoke" them, is "in-
influ. vocare": " . . . sic apud nostros Junonem in pariendo in-
Cic.Sem. vocant", N. D. 2.27.68; and elsewhere. See Ps. 4.1. "Dicere ad aliquem" (2 Verr. 2.29.72; Opt. Gen. 4.10) = to plead before one.

Cic. Clamavi—The usage of Cicero shows this verb as, (a) Neuter: to call, cry out, shout; (b) Active with object clause in indirect discourse: to proclaim, declare. "Clamare" + acc. is ante-classic and poetic, and usually meant "to summon, to call by name". Only in this last sense is the word quoted by Rönsch, p. 354.

Cic.Sem. Exaudivit—"He heard." Cicero used the word as meaning "to hear distinctly". "Exaudita est vox a luco Vestae",
Poet Div. 1.45.101; "Maxima voce, ut omnes exaudire possint,
and dico semperque dicam", pro Sulla, 11.33; 12.34. In Planct.
Post 41.97, he has "preces et vota exaudiens", which is a poetic use of the word with a suggestion that the prayer has been listened to and granted. Certainly the idea of "giving heed to" is prominent here, as is plain from the employment of "de", and in 16.1. Kaulen 168. No. 70. Possibly it is the word of a ritual formula. Virgil, Aen. 11.157, has "nulli exaudita deorum vota precesque meae". Lucretius, 6.706;

Ovid, Met. xiii. 855. Am. 2—9.51; Ps. 39.2. Livy, 40.51;
Seneca, Contro. 1.3.10; Pliny, N. H. 28.2. (3). Cf. Horace,
A. P. 50: "fingere (verba) non exaudita Cethegis"; also
Lucan, 6.715.

Ego dormivi et soporatus sum; et exsurrexi quia[1.6]   3-5
Dominus suscepit me.

Cic.   Dormivi—"I have gone to sleep." Altogether Ciceronian.
Rönsch (360) quotes its use and gives it the meaning of
"sich schlafen legen".

Post-   Soporatus sum—"I have fallen asleep or I have lain quiet."
Aug.   "Soporare", to put asleep, to cast into sleep, is not found till
after the time of Augustus. Celsus (50 A. D.) was the first
perhaps to employ the word. The substantive "sopor", from
which it was formed, is Plautine, poetic, and post-Augustan
in prose, but is not used by Cicero. No perfect active is
found. The form most frequently recurring is the perfect
participle, which Jerome uses as a substantive. (Goelz. 119)
This verse is the only passage in the Vulgate which contains
the word "soporare". K., R., C., do not cite the word.
(Cicero uses "somnum cepi" in this sense.)

Cic.   Exsurrexi. See under "insurgere" 3.2.

Cic. Sem.   Suscepit—"He has protected me." In the sense here in-
tended, as in 4.3, "susceptor", the word does not appear in
Cicero. He commonly used it in the meaning of "to under-
take, to assume, to enter upon", or in the specialized sense
of "tollere", (1) to take up a new-borrn babe from the
ground, which meant recognition of it as one's own; (2)
to bring up, rear; (3) to beget.

Fillion would read these verbs in the future. The verb
following them is future. Cf. Introd. Remarks: Tense.

Non timebo millia populi circumdantis me. Ex-   3-6
surge,[3.1] Domine, salvum me fac, Deus meus.

Cic.   Timebo—"I shall fear." "Timere" with a direct object
other than "nihil" or an abstract noun, is rare in Cicero.
Rep. 3.13.23; Mur. 37.79 show its use.

Cic. Sem.   Populi—In the sense of "multitude, crowd, host" "popu-
Poet   lus" is poetic and, in prose, post-Augustan, though Cicero
and   has: hoc populo gratissimum est. Sex. Rosc. 20.57. In its
Post   use in the plural as "peoples, nations", the word is Ciceronian.

Cic.   Millia—Thousands. "Millia" translates μυριάδων, literally: "ten-thousands"; used both in Greek and Latin for an indefinitely large number. "Sexcenta millia mundorum", Cicero has in N. D. 1.34.96.

Cic.   Circumdantis—"Surrounding." "Circumdare", to surround with hostile intent, has the sanction of Cicero's usage, though when used of persons it comes in such sentences as "custodias circumdat", 4 Cat. 4.8. The word however had a very wide range of use and meaning. Tacitus has "circumdati", a substantive, "the surrounding soldiers, those around". In Ps. 25.6, Hoberg (86) reads the meaning "to bring oneself near".

Non-C.   The predicative use of the present participle in agreement with a substantive is mainly an object-accusative, after verbs of perceiving, to bring out the simultaneity of the two actions. "Homerus . . . Laertem lenientem desiderium quod capiebat e filio colentem agrum et eum stercorantem facit", de Senec. 15.54; "si Lycomedem . . . iter suum impedientem audire voluisset", de Amic. 20.75. S. & S. 453. Instances are numerous where the present part. also is used to serve the purpose of a clause of characterization, limitation, or description. Adv. Gildersleeve, 536; as in de Senec. 20.74: mortem . . . timens qui poterit animo consistere". "Qui excidunt animos hominum non intelligentium nihil esse dolendum". De Fin. 1.12.59.

Non-C.   Salvum me fac—"Save me." This is a formula not to be found in Cicero. It is akin to the colloquial "salvus sum", "I am well", (natura vult salvam esse se, de Fin. 2.10.31 = self preservation,) and is built by analogy with such constructions as "firmum facere", 6 Phil. 7.18; "te disertum facere", ibid. 2.39; "iratum facere", de Orat. 1.51.220; et cetera. The construction is frequent in the Vulgate. "Servare (ex)" is Cicero's manner of expressing the idea. Cf. Rep. 1.3.5; Arch. 9.21; 2 Verr. 3.57.131. Cf. Kaulen 265.278 on "dare" and "facere" + inf. to form factitive verbs.

Poet   Deus meus—Vocative. The nominative form for the vocative, especially in appositions (cf. 3.7—5.2.—7.1—7.3—7.6.—8.1.—et al.), is not unusual in poetry. Plautus, Stich. 764: "tu interim, meus oculus, da mihi savium"; Ovid, Heroid, 14.73: "surge age, Belide, de tot modo fratribus unus"; Persius, 2.165: "vos, O patricius sanguis"; Virgil, Aen. 1.664: "nate, meae vires, mea magna potentia solus". Cf. Schmalz and Stolz, p. 347, No. 47, note 1.

Quoniam[1.6] tu percussisti omnes adversantes mihi sine causa; dentes peccatorum[1.1] contrivisti.　3–7

Cic.　Percussisti—"Thou hast smitten." "Percutere" is used by Cicero with the notion of "per", (i.e., to pierce) and with the notion "quatio", (i.e., a striking) being predominant, in both a literal and figurative sense.

Cic.　Adversantes—"Those opposing me." "Adversari" is frequent in Cicero, used alone or with a dative. It denotes opposition of mind and feelings, and in this is distinguished from "resistere, obsistere", which denote resistance through external action. The word is first found in Plautus (Cooper, 229), and in the Psalter it appears only here and in 34.19. For the use of the pres. part., cf. 3.6.

Cic.　Sine causa—"Without good reason." ματαίως. de Orat. 2.60.246; Att. 1.5.3; de Sen. 20.72. Cf. Div. 2.28.61; de Orat. 2.60.247.

Cic. Fig.　Contrivisti—"Thou hast broken." "Conterere", to break into small pieces; to crush, to grind, is not employed by Cicero. In the transferred sense of "wearing away, wasting, consuming", he uses it very frequently. Jerome's ex Heb. shows Cicero's word: "digitos quos confregit . . . restituere non potest", Flac. 30.73; "quod eum bracchium fregisse diceret", de Orat. 2.62.253.

Domini est salus et super[2.6] populum[3.6] tuum benedictio tua.　3–8

Non-C.-const.　Domini—The genitive denotes possession; the personal source-from-which is expressed in the ablative with "a": "aegrorum salutem ab Aesculapio datam", N. D. 3.38.91; "in optimorum consiliis posita est civitatum salus", Rep. 1.34.51; "Vestae nomen a Graecis est", N. D. 2.27.67. Cf. Gildersleeve, 417.1.6.

Cic.　Salus—"Safety, deliverance." The wide range of this word in classic literature enabled it easily to acquire the Christian notion of "salvation", deliverance from sin and its penalties.

Late　Benedictio—"Blessing." This word comes first (A. D. 160) in Apuleius, (Trismegistus, p. 82.11). Cooper (10). Uncompounded, "bene dictum" appears frequently in Cicero but with a meaning of something "well said": as, "philosophiam, matrem omnium bene factorum beneque dictorum", Brut. 93.322. The development of meaning was similar to the change brought about in "bene dicere". q. v. 5.12. For

*a limited treatment of "benedictio" in the Vulgate, see Kau-
len, p. 63. "Benevolentia" approached nearest perhaps the
Christian meaning given to "benedictio". This recurs many
times in Cicero, especially in de Amicitia and in de Officiis.*

In finem in carminibus Psalmus[iii] David[iii]. IV

Non-cl. In finem—The Greek of the Septuagint reads εἰς τέλος·
Τέλος is rather the aim or purpose, the consummation
(Latin: "effectus") than the end, goal, completion (finis).
εἰς τέλος is quoted (Scott and Liddell) from Hesiod, Op.
216; Herod. 9.37; Soph. Phil. 409; Eurip. et al. in the sense
of "at last"; from Polyb. 1.20.7 et al.; "completely" Ps.
9.6.31—12.1—37.6; διὰ τέλους "throughout, completely, for-
ever", from Herod. 3.40; Aeschylus, Pr. 273; Soph. Aj. 685;
et al. The phrase "in finem" is not quoted in (H) under
"finis" nor "in" + acc., nor even in connection with "in
aeternum", as a synonym thereof. Nor has Forcellini any
citation of "in finem". C. B., 45, translates it "to a perpetual
end"; in a footnote, "for ever". Fillion, "pour toujours";
also Cram. 62. D. V. reads "unto the end". In classic
times, "in fines" meant "into the territories". The real signi-
fication of the phrase in the psalm-titles is at best conjectural.
Cf. Hoberg. 9; C. B., Introd. xix; Fillion, 8.

Cic. In carminibus—The word is classic and frequent in Cicero,
but the phrase has puzzled commentators and we need not
enter into a discussion of its probable meaning. Cf. Hoberg.
9; Fillion, 22; C. B., Introd. xxii.

Cum invocarem exaudivit[3,4] me Deus justitiæ meæ; 4–I
in tribulatione dilatasti mihi. Miserere mei et ex-
audi[3,4] orationem meam.

Cic. Cum invocarem—"When I invoked." This verb in Cicero
and the classic writers was active; hence it required a direct
object. This Jerome's other versions supply. The imperfect
subjunctive with "cum" shows the circumstances attending
the second verb and points to the simultaneity of the
two verbs. Cf. Gildersleeve, 585. The Greek reads ἐν τῷ
ἐπικαλεῖσθαι. Commentators read a present meaning, which
the "miserere" seems to confirm. LeHir (6): "cum invoco,
exaudi me"; Briggs (29): "when I call, hear me"; C. B.
17; Hoberg. 10; Cram. 42; Fillion, 22. Cf. Ps. 3.3.

Cic. Justitiae—"Of my righteousness." "Justitia" is defined
by Cicero in de Fin. 5.23.65: " . . . suum cuique tri-
buens . . . " and its concomitant virtues are there enum-

erated. Caesar and Cicero also use it in the sense of "mercy, compassion". The word appears in the psalms in the sense (1) of the virtue of justice; (2) of moral perfection, holiness (cf. 16.15); (3) as the law of God (cf. 18.8). See Cram. 3 and 21; Kaulen, 23.

Heb. influ.

Deus justitiae meae—This phrase is variously taken: "Deus qui me justum facit"; "Deus qui me recte agentem fulcit"; "Deus meus justus". Cf. Hoberg. 10; Kaulen, 254.

Late

In tribulatione—"In affliction." Cooper (13) credits Tertullian (adv. Jud. 11) with the first use of this word. It means distress, trouble, chafing, annoyance. "In augustiis" is the Ciceronian equivalent: "in magnis enim versamur angustiis", Att. 15.3.1; "in magnis interdum versatur angustiis", Fin. 2.9.28; "hunc in summas angustias adductum putaret", Quinct. 5.19; "ne in angustum veniret", Planc. 22.54. Compare "tribulare", 3.1; cf. Kaulen, 81; Rönsch, 79; Goelzer, 78.

Cic.act.

Dilatasti—"Thou hast enlarged." "Dilatare" is frequent in classic prose meaning "to spread out, dilate, enlarge, amplify", but till the time of Pliny it was always used with a direct object. Cf. Ps. 17.36. "Haec, quae (Crassus) coartavit et peranguste refersit in oratione sua, dilatet nobis atque explicet", de Orat. 1.35.163. "Dilatasti <viam, cor> mihi".

Cic.

Miserere—"Have pity." The form "misereri" is classic; the active form, ante-classic. It was construed with the genitive till about the beginning of the Christian era, when it appeared with a dative. Its use with the accusative is doubtful save in the impersonal construction of "miseret me alicujus". Goelzer (313) says "misereri" + dative was the almost invariable usage of the ecclesiastical writers. "Misereri" in that construction generally expressed the idea of almsgiving. (Cf. Jer.'s P. R.) Kaulen (268) sums up this usage with the dative as "ganz gewöhnlich". In Ps. I—XL, it does not once occur; the construction with the genitive occurs ten times. Cf. K. 192; Rön. 413.

Cic.Sem.

Orationem—"Prayer." With Cicero the word meant "language, discourse". Only in ecclesiastical writers does it appear as (1) an address to the deity; (2) prayer; (3) the habit of prayer. K. 25; Hoberg 10 says "oratio" has in the Vulgate only the meaning of prayer, petition. Goel. 240. quotes Jerome Ep. 140.4. to the same effect. Cf. Rön. 379.

Filii hominum, usquequo gravi corde? Ut quid 4–2 diligitis vanitatem et quæritis mendacium?

Heb. id.   Filii hominum—"Sons of men." The word of the Hebrew more closely approximates the Latin "vir", hence Jerome's ex. Heb.: "filii viri." Fill. 24; Briggs, 33; C. B. 18. Kaulen (20) notes the literalness of the rendering of the Hebrew idiom which uses the word "son", the correspondent to "filius", with an abstract substantive to attach some personal concept to the idea of the abstract, e.g.: "filius captivitatis" for "exul", "filius iniquitatis" for "iniquus", "improbus", "sceleratus". Hence "filii hominum", you thinking and acting as men. Cf. filii Dei, 8.1. Cf. Hob. 10.91 ; S. & S. p. 362, rem. 2.

Post   Filius, used in speaking of animals, 28.1, first appears in Columella.

Cic.   Usquequo—"How long, until what time." In Cicero the component parts are transposed. "Quousque tandem, Catilina, patientia nostra abutere?" 1 Cat. 1.1.; "Quo enim usque tantum bellum propulsabitur", 2 Phil. 1.3.

Cic.   Gravi corde—The ablative of quality. "Hoc animo inter se fuisse", de Off. 3.10.45. βαρύκαρδιοι, "heavy or hard of heart". "Gravis" corresponds to βαρύς in most of its many uses, and the idea of "gravis" in Cicero has a wide range, literal and figurative, in good and bad sense: heavy, deep, great; noxious, troublesome, hard, painful; weighty, important, venerable; but he has not used "gravis" with "animus" or "cor". Gravis with respect to number, "numerous, great", (frequens) is ante-classic, and this meaning the word has in 34.18. The word occurs only here, 34.18 and 37.4.

Poet.   The use of "cor" to denote the heart as the seat of the passions, feelings, emotion, is poetic. The word is old in the language, in figurative as well as literal senses. Cicero's preference was to restrict the use of "cor" to the physical organ and to employ "animus" to represent the many ideas we associate with "heart". "Cordi est", it lies at my heart, it is agreeable, is perhaps the closest approach to "cor" in the sense of "feelings". In Tusc. Disp. 4.9.21, "cor" and "animus" are linked of "thought and feeling": "discordia (est) via acerbior intimo animo et corde concepta". "Cor" in the Bible comes quite close to the meaning of the word in certain instances in Cicero, as "sedes cogitationis et cognitionis", 3 Phil. 6.16; "propter haesitantiam linguae stuporemque cordis" ; "Hinc discidium illud extitit quasi linguae atque cordis", de Orat. 3.16.61.

Cic.
rare
Ut quid—"Why?" This expression has come into Latin under the influence of the Greek ἵνα τί; Cicero employs it in an absolute construction in Att. 7.7.7. and in pro Quinct. 13.44. Martial, 3.77.10, also has the phrase. Through the early translators of the LXX the phrase passed to wide use among ecclesiastical writers. Hoberg 10; Kaulen 172; Rönsch 253; S. & S. 575; Wölfflin in Archiv. IV. 617; Goelzer 431.

Cic.
Diligitis—"Do you love." The use of "diligere" with inanimate objects is Ciceronian. "Caesaris concilia in re publica non maxime diligebatis", de Prov. Cons. 10.25; "officia observantiamque dilexit", Balb. 28.63; "Tuam . . . benevolentiam, diligentiam, prudentiam mirifice diligo", Att. 12.34.2. Cf. Ps. 5.11.—10.5.—10.7.—25.8.—32.5.—39.16.

Cic.
Vanitatem—"Unreality, falsehood." Meaning "want of reality, nullity, falsehood", "vanitas" is Ciceronian. To express "vain glory, vanity, conceit", Cicero did not use the word. K. 37. Hob. 101.

Cic.
Quaeritis—"Do you seek." Besides the common construction with a direct object, Cicero uses an absolute construction when he refers to official, juridical investigation of (de) things; also he has an absolute construction used parenthetically, "si quaerimus, si quaeris", "if you look into the matter". The absolute construction of Ps. 9.24 may be explained by the omission of "Deum", as a Targum version has it. Cf. Cram. 66; Fillion, 40, text and note; Hoberg, 27; Kaulen, 270.

Cic.
Mendacium—a lie, an untruth—Cicero. Loqui mendacium = loqui falso.

Et scitote quoniam[1.6] mirificavit Dominus sanctum[2.6] suum; Dominus exaudiet[3.4] me cum clamavero[3.4] ad eum.[3.4] 4-3

Cic.
Scitote—Know. "Scire" means "to know" in its widest acceptation. It is common in Cicero, followed by an infinitive, or, more frequently, by an object clause.

Late
Scitote quoniam—For a discussion of this construction, see under "quoniam", Ps. 1.6.

Late
Mirificavit—"Hath exalted." This is a late formation from the classic "mirificus, causing wonder, marvelous, extraordinary". Cf. Rönsch, 177; K. 220; Cooper, 225. In the Vulgate the word occurs only in these forty psalms:

4.3.—15.3.—16.7.—30.21.   The significance of similar ἅπαξ λεγόμενα is pointed out in the Introductory Remarks of this thesis.

Irascimini[2.12] et[2.8] nolite peccare; quæ dicitis in[4.2] cordibus vestris, in cubilibus vestris compungimini.

4–4

Cic.   Peccare—"To sin." Both in a neuter and in an active sense. Cicero uses "peccare", to miss or mistake anything, to do amiss, to commit a fault. "Multa alia peccat", N. D. 1.12.29; "si in te peccavi", Att. 3.15.4; "in hoc eodem . . . peccat", Fin. 2.10.32. With a dative of the person the usage is late. Ps. 40.4.

Cic.Sem. Dicitis—"Think." This verse and 13.1 translate the Hebrew "think", which in Latin is "cogitare". q. v. 9.22. (With "cogitare" Cicero used "cum", 2 Agr. 24.64, or "toto animo", Fam. 1.7.3.)   "In animo", Terence, And. 1.15. Tacitus loqui expresses this idea: opposite to "voce".

Cic.   Cubilibus—"Your couches." "Cubile" is a place of rest, a bed, a couch.

Cic.Sem. Compungimini—"Grieve over." This word is uncommon in classic writers. Cicero has both a literal and figurative meaning, "to prick, puncture, sting", in his: "Barbarus compunctus notis Threiciis", de Off. 2.7.25; "(Dialectici) ipsi se compungunt suis acuminibus", de Orat. 2.38.158. Christian writers gave it the meaning of "to be pricked by conscience, to feel remorse".

Sacrificate sacrificium justitiæ[4.1] et sperate in Domino. Multi dicunt[3.2]: Quis ostendit nobis bona?

4–5

Cic.   Sacrificate—"Sacrifice." In old Latin the word was used both as active and as deponent. Gellius, Att. Noct. 18.12. The classic preference was for the active form with neuter meaning. Only so does Cicero use it: "principem in sacrificando Janum esse voluerunt", N. D. 2.27.67. The use of "sacrificare" + acc. is poetic (Plautus, Ovid) and Augustan (Varro, Livy). The deponent form reappears in Cyprian (Bayard, 199-275) in "sacrificati", those Christians who under stress of persecution offered sacrifice to the gods.

Cic.   Sacrificium—"A sacrifice." This is classic both in the
influ.   singular and in the plural. The verb employed with it was
Heb.   "facere". See Brut. 14.56; de Orat. 3.19.73; 5 Phil. 9.24.

           Sacrificium Justitiae—"An upright offering, a perfect sacrifice, a righteous offering." K. 254; Hob. 10.

Non-C.-   Sperate in Domino—"Trust in the Lord." "Sperare", "to
cons.   have or repose confidence in", is not found in Cicero. "Spem
habere" (Inven. 1.39.71; N. D. 3.6.14), "ponere" (Flac.
1.3. Rep. 6.23.25) rendered the idea and was construed with
"in" and the ablative. "Confidere", which perfects "sperare",
is frequent in Cicero in the sense of this verse. The per-
sonal object of the confidence nearly always went in the
dative, rarely in the ablative, if the form of the verb was
finite. Cf. Ps. 2.13. In the Vulgate, "sperare", for "confi-
dere", takes "in" + abl., sometimes "in" + acc. 17.2, and,
in Ps. 32.18, 146.11 and Job 15.11, "super".

Signatum est super[2.6] nos lumen vultus tui, Domine;   4–6
dedisti lætitiam in corde[4.2] meo.

Cic.   Signatum est—"Is stamped." Cicero's meaning in the
use of the word is "to affix a seal upon, to mark with a seal,
to stamp". In the poets and post-Augustan prose writers,
"signare" means "to set a mark on, mark out, imprint, adorn;
to seal, establish, confirm" (as documents, when officially
stamped). This is the only instance of "signare" in the
Psalter.

Cic.   Dedisti laetitiam—"Nolite, judices, dare laetitiam inimicis
meis," Planct. 42.103.

In corde meo—For "cordi meo", as seen above.

A fructu frumenti, vini, et[7.11] olei sui, multiplicati[3.1]   4–7
sunt.

A fructu—This is the manner of expressing the agent
after a passive verb when that agent is a person, or is con-
ceived as a living being. "Ita generati a natura sumus", de
Off. 1.29.103; "Magna adhibita cura est a providentia de-
orum", N. D. 2.51.127. Or, "a" may here more exactly
define "multiplicati sunt", as showing that in respect to
which they are increased, (made rich, therefore made
happy) ; as "locus copiosus a frumento", Att. 5.18.2; "sumus
imparati cum a militibus tum a pecunia", ibid. 7.15.3. Ho-
berg says ἀπό, (and so "a",) is to be taken as an attempt
to render a comparison. See his contention, p. 10—11. For
the uses of "a," see Archiv. X., p. 495.

Cic.   A fructu frumenti—By the produce of their wheat, or, by
reason of the enjoyment derived from . . . "Fructus divi-
tiarum", Par. Stoic. 6.2.47 (?); "Pecuniae fructus maxi-
mus", de Off. 2.18.64.

Cic.   Oleum—"Oil." This word Cicero uses both literally and
figuratively. "Tanquam oleum lumini instilles", de Sen.
11.36; "Nitidum quoddam genus est verborum et laetum et
palaestrae magis et olei quam hujus civilis turbae ac fori",
de Orat. 1.18.81. The idea underlying the use of "oleum" in
this latter sentence, that of wrestlers anointing their bodies,
has passed into the use of the word in the Vulgate; e.g.
Heb. 1.9.: "unxit te Deus oleo exultationis".

In pace in idipsum dormiam[3.5] et requiescam.   4–8

Cic. Sem.   In pace—"In peace." "In pace" means in Cicero "during
the time of peace": "ut in pace semper, sic . . . in bello",
Marcel. 6.16; "suscipienda . . . bella sunt . . . ut sine in-
juria in pace vivatur", de Off. 1.9.35. The idea in this verse
is modal; which is expressed by phrases like "animo aequo",
4 Cat. 2.3; "tranquillo animo", de Sen. 20.74.

In idipsum—"Henceforth." This phrase translates
ἐπὶ τὸ αὐτό, and contains an idea either of time or place,
"now, forthwith, on the spot". In such meaning it appears
here and in 40.7, perhaps also in 34.8. In other passages of
the Psalter it has the idea of "together, as one man", identi-
cal with "in unum" which also translates the LXX ἐπὶ τὸ αὐτο.
Cf. Cram. 5b; Rön. 424; Kaul. 170; Goel. 406-7; Wölfflin
in Archiv. VII. 385; Hob. 11. "Ipse", as equivalent to
αὐτός, had long been in Latin, appearing in Plautus and
freely used by Cicero. As an adverb of time, it was joined
to "nunc", "tum", just now, at this very time; just then, at
that very time. Att. 8.9.2; de Off. 2.17.60; Div. 1.52.118.

Cic.   Requiescam—"I shall rest myself, repose." Classic and
frequent. "Requiescere in" + abl. is Ciceronian.

Quoniam[1.6] tu, Domine, singulariter in spe consti-   4–9
tuisti[2.6] me.

Cic.   Singulariter—"In a special manner." This adverb, formed
from "singularis", Cicero has used meaning: "in a singular,
unique, special, extraordinary fashion or manner". Cf.
2 Verr. 2.47.117: "quem ego in quaestura mea singulariter
dilexissem". In the sense of "one by one, separately", the
word is ante- and post-classic.

Cic.   In spe—"In hope." This phrase recurs frequently in
Cicero's correspondence, but is not limited to that field of
expression. "Hujus in spe requiescit", Cael. 32.79. "Spes" =
the term of the hope, Kaulen. 37; Hob. 11. "Tanta in
eo . . . spes constituta", Lex Man. 21.62.

In finem[iv] pro ea quæ hereditatem consequitur.   V Psalmus[iii] David.

Pro ea quae hereditatem consequitur—Commentators on the text say this is a misinterpretation by the LXX and has no meaning. C. B. 21 reads "To the chief Musician. upon Nehiloth" (wind-instruments.).

Consequitur—"Obtains." Cicero uses "consequi" with "honores, opes, dignitatem, laudem, admirationem", but not with "hereditatem". With "hereditatem" he uses "adire". "Antequam hereditatem adeat", de Off. 3.24.93; "adiit hereditates", Arch. 5.11; cf. 2 Phil. 16.42; Ros. Com. 18.55; Att. 14.10.3. This is the only instance of "consequi" in the Psalter.

Verba mea auribus percipe, Domine; intellige[2.10]   5–1 clamorem meam.

Verba—See 21.1—40.8 for an instance of "verbum" in the sense Kaulen states as frequent in the Vulgate, viz., a something.

Cic.   Percipe auribus—"Hear." "Percipere", to take wholly, to seize entirely, means also in Cicero to perceive, to observe, as in: "aut auribus . . . percipi possit", de Orat. 2.8.33; Orat. 2.8.8; "et aures quae sonum percipere debeant", N. D. 2.56.141; also to hear, "percipite, quaeso, diligenter quae dicam et ea penitus animis vestris mentibusque mandate", 1 Cat. 11.27.

Cic.   Clamor—"Cry." "Clamor", a loud cry, shout, a cry, was frequent in all periods and all kinds of Latin literature.

Intende voci orationis[4.1] meæ, Rex meus[3.6] et Deus   5–2 meus[3.6].

Cic.   Intende—"Incline." In the sense of "to bend, turn, direct", the word demands an object of the thing affected: "animum", 1 Verr. 3.10; "arcum" Sex. 7.15; "dextram, considerationem, se, pericula, digitum" (de Orat. 1.46.203). Ps. 10.2.—36.14. "Intendere" with only the dative is not found in Cicero. The object towards which the thing is bent or inclined appears 1) in the accusative with (a) "ad": "dextram ad statuam", Att. 16.15.3; cf. de Orat. 1.46.203; 11 Phil. 9.29; et al.; (b) "in": "in patriam tela", Prov. Cons. 9.23; "in omnes partes aciem intendit", Tusc. Disp. 4.17.38; 2) in the dative: "quae pericula mihi intenduntur", Att. 2.19.1; "singulae familiae litem tibi intenderent", de

Const.
Late

Orat. 1.10.42. Kaulen (181) notes the frequent appearance of "intendere" in the Vulgate in the sense of "to look upon", "oculos" for example being understood; see 5.2.—34.23.— 39.1; also once, "to go forth", Ps. 44.5. (Hob. 157). May not "intende in adjutorium meum", 37.22, be also taken in this sense? Hence, "intende <aurem> voci", 5.2; "<te> judicio meo", 34.23; "<te> mihi", 39.1. "Intende <te> in adjutorium meum", 37.22; "intende <te in> deprecationem", 16.1. Cf. Kaulen, 181 and 266; Cram. 21; Hoberg, 157. This dropping of the object after "intendere" is a characteristic of the late Latin of northern Africa. Cf. Wölfflin, Archiv, VII. 474, on a passage from Caecilius, 25: "intende templis".

Cic.

Vox—"Expression." "Vox" with primary meaning of voice, sound, tone, is common in Cicero, as also it is in its transferred meaning: "that which is uttered by the voice, a word, a saying". "Illa Platonis vera et tibi certe non inaudita vox", de Orat. 3.6.21; "nihil esse opis in hac voce: civis Romanus sum", 2 Verr. 5.65.168; "Dico Epicurum non intelligere quid sonet haec vox voluptatis, id est quae res huic voci subiciatur", Fin. 2.2.6. Cf. Hoberg, 13. In the sense of speech, language (sermo), the word is poetical and in prose post-Augustan. "Vocem laudis" (25.7) is to be taken collectively, as the voices of those who praise thee. Hoberg, 82. "Vox Domini" is the rendering of the Hebrew figure for "thunder". See commentators.

Quoniam[1.6] ad[2.5] te orabo, Domine; mane exaudies[3.4] vocem[5.2] meam.   5-3

Cic.

Orabo—"I shall pray." "Orare" had in all periods and styles of composition the meaning of "to beg, beseech, entreat", synonymous with "rogo, obsecro, precor". In ecclesiastical Latin the word naturally acquired the meaning "to supplicate God", and had both an active and a neuter use.

Const.
late

Heb.
influ.

The usual construction was the accusative (of person or thing) and "ut-", "ne-" clauses. Other constructions, save "pro" + abl., Cicero did not use. In the Vulgate, "orare" is followed by "ad" before the person addressed. Kaulen, 269; Hoberg, 13; "orare" + infin., Goel. 371. "Ora eum", 36.6. Cic.

Cic.

Mane—"In the morning." As an adverb, it is often used by Cicero; as a noun, rarely. Att. 5.4.1. Kaulen, 43, says the noun-use is especially frequent in the Vulgate.

Exaudies—fut. as mild imperative. S. & S. p. 475 No. 214.

Mane[5.3] astabo[2.2] tibi et videbo quoniam[1.6] non 5-4 Deus volens iniquitatem es tu.

Cic.

Volens—"Wishing." Cicero uses "velle calamitatem, de-lectationem, auctoritatem" and other abstract nouns, and construes "velle" with an acc. + infin. or with an "ut", "ne" clause. "Velle", in the sense of "to love, like, care especially for", is colloquial and poetic. 17.19.—21.8.—

Coll.

33.12.—36.23.—40.11.— "Velle" has also a meaning "to intend, purpose; try, endeavor", which is classic and Ciceronian. "Velle", with the accusative of the thing, and dative of the person, meaning "to wish something to somebody", ("cupere") is rare in Cicero, but frequent in Plautus, Ter-ence and Tacitus. "Nihil est mali quod illa non ab initio filio voluerit, optaverit, cogitaverit, effecerit", Cluen. 66.188. On the use of the present participle, see 3.6.

Cic.
rare

Cic.

Iniquitatem—"Wickedness." With Cicero the word means unequalness, unfavorableness, adversity, hardness, unfair-ness, injustice (2 Cat. 11.25), unreasonableness (de Orat. 1.48.208). "Iniquitas" is properly objective transgressions; "peccatum", subjective. The Vulgate observes no such distinctions.

Neque habitabit[2.4] juxta[1.3] te malignus neque per- 5-5 manebunt injusti ante oculos tuos.

Juxta—see "Secus" 1.3.

Poet
and
Post

Malignus—"Wicked." The word is poetic and post-Augustan in prose. It means "of a wicked disposition, wicked; stingy". It is here used substantively, a use which marks post-Augustan Latin, especially that used in northern Africa.

Cic.

Permanebunt—"Shall abide." Cicero's frequent use of the word shows it to mean: "to stay to the end, to hold out, to persevere, remain, endure". Meaning "to abide in a way of life, to devote one's life to", it is found in ecclesiastical writers. Its classic construction is: 1) alone; 2) or with "ad"; 3) or "in" + abl.

Cic.Adj.

Injusti—Not upright. "Vir maleficus natura et injustus", Tusc. Disp. 5.20.57.

Cic.

Ante—"Before." This preposition was used with objects at rest; "prae" with those in motion. Exceptions to this usage are observed in Plautus, Caesar, Nepos, Livy. "Ante oculos collocata", de Orat. 1.43.192. res ante oculos ponitur,

Inv. 2.26.78. In ecclesiastical Latin, copying the Hebrew and Greek, "ante" means also "in the presence of". 37.9.—38.5; cf. Kaulen, 237.

Odisti omnes qui operantur iniquitatem[5,4], perdes omnes qui loquuntur[2,5] mendacium[4,2]. Virum sanguinum et dolosum abominabitur Dominus.

5-6

August. Operantur—Work. The word "operari" is not found in Caesar nor Cicero, and no examples of it are found before the Augustan age. Virgil, Horace and Livy frequently employed it as meaning "to bestow pains upon a thing", which idea Cicero rendered by "operam dare". "Operari" appears also in poetic diction for "to serve the gods", as Cicero's "operam dare divinis rebus", Leg. 2.11.26. The word also means "to work" in the sense of "to have effect, to be effective". In ecclesiastical writers, "to carry into effect, to administer"; also "to cause"; sometimes, too, "to do a good deed, to give an alms". Rönsch, 387; Hoberg, 13. An active form is also found in late Latin.

Cic. Perdes—"Thou wilt destroy." "Perdere" is very common in Cicero, "to make away with, destroy, ruin, squander, etc.". The word is frequent in execrations, as, e.g.: Deiot, 7.21; Att. 15.4.3. As the passive of "perdere", "pereo", "perditus", and "perire" alone appear in classic usage: 30.12; cf. 1.6 and 2.12; in conjunction with "de terra perdes fructum", cf. 20.10.—33.16.

Operantur iniquitatem—Loquuntur mendacium, substantives for adverbs.

Late Virum sanguinum—"Blood-stained man, a man of bloody deeds." "Sanguis" is classic only in the singular; the plural is late. Kaulen, 126 and 254; Rönsch, 9 and 273 comment.; Fillion, 26; Hob. 13; C. B. 23. This construction parallels "Deus justitiae", 4.2.

Poet— Dolosum—"Full of guile." This word is rare and its use
rare confined to the poets. It occurs in a quotation in Cicero, Rab. Post. 2.4. The adverb "dolose" is classic and used by Cicero, e.g.: de Off. 3.15.61: "quidquam agi dolose aut malitiose potest". In the Psalter "dolose" occurs only in 5.10.—13.3+.—35.2.

Ante Abominabitur—"Will abhor." The word is not in Cicero.
and Ovid and Livy are among the first to use it in its deponent
post form. Plautus had used it in the active form in which it also appears in the Vulgate. It means "to deprecate a thing

as an ill omen", hence "to turn in horror from, to detest,
abhor". Rönsch, 297; H. Ploen in the Archiv. V. 93—98.

Ego autem[2.6] in multitudine misericordiæ tuæ in-   5–7
troibo in domum tuam, adorabo ad templum sanc-
tum[2.6] tuum in[2.11] timore[2.11] tuo.

In—The idea is rather causal, "because of, by reason of,
owing to", which the Latin would render by "propter",
"ob" or "per". In the original, the Hebrew word for
"multitudo" has a double meaning: "multus" or "multi-
tudo"; it may be as an adjective or a noun.

Cic.   Multitudo, Misericordia—Both are frequent in Cicero; the
latter also in the plural. 16.7.—30.21.—24.6. Cf. Kaulen,
239; Hoberg, 13; Cramp. 10.6.

Cic.   Introibo—"I shall enter." This verb was construed by
Cicero (a) with "in" + acc.: "in urbem", Att. 7.7.3; "in
domum", Att. 16.11.1; (b) with acc. alone: "domum",
Ante   2 Phil. 28.68; Caecin. 31.89; 6 Phil. 3.6. "In" + abl. is
and   ante-classic. Cato, R. R. 157. Psal. 17.6. Cicero does not
post   use it alone, as in Ps. 25.4, where the idea is rather of
association than motion.

Late   Adorabo—"I shall adore." The word is not found in
Cicero. The ante-classic use of "adorare" was "to talk with
somebody, to converse, to talk over matters". Virgil,
Horace, and Ovid used the word in the sense of "to pray,
entreat earnestly". Livy and Pliny with the added idea
of supplication to the deity. In early ecclesiastic writers,
"adorare" was employed with reference to the worship of
the true God, and was variously construed: with the
1) accusative, 2) dative (Rön. 439), 3) alone, 4) with
prepositions. Cf. K. 261.

Ad templum—Cicero: "Ad" stood with words to show
proximity, nearness to; hence perhaps "before" thy temple.

Domine, deduc me in justitia[4.1] tua; propter ini-   5–8
micos meos dirige in conspectu tuo viam[1.1] meam.

Cic.   Deduc—"Lead me." "Deducere" has in it the idea of
leading from a place, usually with the implication to another
place. It is met with many phases of meaning: "to escort
one from the house to the forum", de Sen. 18.63; "with-
draw", et al. It is most frequently used with "in" + acc.,
and "ad" for the terminus ad quem; and with "de" and
"ab" (withdraw) for the terminus a quo. No instances of

"in" + abl. are found in classic Latin. With "super" it is late. 22.3.

Cic.   Propter—"Because of." (1) Of place: "near, hard by"; rare but classic and Ciceronian (see under "secus", 1.3); (2) in stating a cause: "on account of, by reason of", "parere legibus propter metum", Par. 5.1.34; (3) "through, by means of", a rare usage; "propter quos vivit", Mil. 22.58; Pis. 7.15. To indicate "aim, purpose, intention" (Ps. 9.33), "propter" is rare in classic times; Fin. 1.7.23. "Propter hoc . . . quod" is ante- and post-classic. 15.9.

Cic.   Dirige—"Guide." To set in a straight line, arrange a thing to an end or according to a pattern. Construed by Cicero (a) "in" + acc. (rare; more frequent after Cicero): "directos in quincuncem ordines" of trees, de Sen. 17.59; (b) more frequently "ad": "meas cogitationes sic dirigo non ad illam parvulam Cynosuram, sed . . . ", Ac. 2.20.66; "leges hominum ad naturam diriguntur", Leg. 2.5.13; "per quasdam a medio intestino usque ad portas jecoris, sic enim appellant, ductas et directas vias", N. D. 2.55.137; (c) abl. alone. Not "ad" but "in conspectum" is classic. "In" + abl. and "apud" are found in the Psalter, 5.8; 24.5.9; 36.23.

Cic.   In conspectu tuo—is found in Caesar and Cicero in the sense in which it frequently appears in the Psalter. See, however, Kaulen 245.6. The phrase is prevalent in Afro-Latin for "coram". Amelli, Casien. Cod. pref. XX. De Fin. 5.31.92. Cf. also the use of "conspectus" in Ps. 16.15.

Quoniam[1,6] non est in ore eorum veritas: Cor[4,2]   5–9 eorum vanum est.

Cic.   In ore—"In ore" is a very classic phrase, meaning "on the lips, common talk, frequent speech". "In ore vulgi", 2 Verr. 1.46.121; "Harmodius in ore est", Tusc. Disp. 1.49.116. In a transferred sense, the phrase meant "in the face, countenance", as Cicero's "in ore omnia", i.e.: everything depends on the countenance, expression, de Orat. 3.59.221; then "before one's eyes": "in ore atque in oculis provinciae gesta sunt", 2 Verr. 2.33.81; Sex. Ros. 6.16.

Cic.
Cic. Sem.   Veritas—This word in classic usages always retained its abstract meaning. In 24.10; 29.9; 25.3; 30.5; 39.10 veritas has the sense of "faithfulness to promises made".

Cic. Sem.   Vanus—"Vain, empty". With Cicero, "vanus" is "empty as to purport or result, idle, null, unmeaning, vain"; as applied to persons: "false, lying, deceptive, untrustworthy".

"Inrideamus haruspices, vanos, futiles esse dicamus", Div.
1.19.36; "oratio vana", de Amic. 26.98.   In the sense of
"containing nothing, void, empty", the word does not occur
in Cicero.   "Vanum", as a noun, emptiness, nothingness
is post-Ciceronian, 23.4.   The Hebrew, of which this "va-
num" is the equivalent, is interpreted by the Revised Ver-
sion as a "yawning gulf".   (C. B. 24.)

Sepulcrum patens est guttur eorum; linguis suis   5–10
dolose[5.6] **agebant: Judica**[2.10] **illos, Deus.   Decidant a**
cogitationibus suis;   secundum multitudinem[5.7] **im-**
pietatum eorum expelle eos quoniam[1.6] **irritaverunt**
te, Domine.

Cic.   Patens—"Open."   "Hunc locum (fig.) longe lateque
patentem", Orat. 21.72.   Only here and in 13.3+.

Cic.   Guttur—"Throat."   This appears only once in Cicero, in a
quotation, Div. 1.14.   Synonyms: fauces, gula, jugulum.

Cic.   Decidant—"May they fall."   "Decidere" is used by Cicero
only in a figurative sense of "to fall away, to drop, to fail, to
sink".   "In hanc fraudem decidisti", 2 Verr. 4.45.101; "ficta
omnia celeriter tanquam flosculi decidunt", de Off. 2.12.43.
Cicero employs the preposition "ex" or "de" with reference
to the place whence: "ex astris", Att. 2.21.4; "de caelo . . .
in terras", N. D. 1.32.91; Ovid has "ab equo", Ibis 259;
Livy, "a spe societatis Prusiae", 37.26; Pliny, "ego ab arche-
typo labor et decido", Ep. 5.10.1.   Cf. Archiv. X. 495.

Cic.   Cogitationibus—The word is used by Cicero with abstract
and concrete signification: thinking, considering; thought,
opinion, design, plan; and several times as "the faculty of
thinking".   According to some interpreters this means, "let
them perish by their thoughts", i.e.: let their plots react upon
themselves.   In this case a simple ablative would suffice.
Cf. S. & S. p. 381.

Cic.   Secundum—"Because of."   "Secundum", as a preposition
(+ acc.) has in Cicero the meaning of 1) by, along: "secun-
dum mare", Att. 16.8.2 (cf. "secus", 1.3); 2) immediately
after, following, next (in order) to: "secundum comitia",
Att. 3.12.1; "proxime et secundum deos homines hominibus
maxime utiles esse possunt", de Off. 2.3.11; 3) agreeably
to, in accordance with: "secundum naturam", Fin. 5.9.26;
Ps. 19.4.—24.7.—27.4; according to the desire of, "secundum
Cic.Sem. se", cf. Att. 4.2.3; "de absente secundum praesentem judi-
care", 2 Verr. 2.17.41.   Here and in 9.24 the sense is "by
reason of, because of", a sense which is not Cicero's nor
classic.

Cic.   Impietatum—This is infrequent but classic. Cicero has
it in N. D. 3.34.84: "ad impietatem in deos in homines ad-
junxit injuriam". In Latin, abstract words used in the
plural assume concrete meanings, as e.g.: instances of the
display of the abstract quality. Gildersleeve, 204.5; Bennet,
55.4.c; H. & B. 240.5; Goelzer, 299; Hoberg 14.

Cic.   Expelle—"To drive out or away, thrust out, eject, expel".
The word is very common in Cicero, who construes it with
"ex" + abl., or abl. alone, in relation with the place whence;
in all cases the verb is used in an active sense.

Cic.   Irritaverunt—"Annoy." The poets carried the figurative
use of this word to greater lengths than had Cicero, but he
uses it in the sense of its use in the Psalter: "ut vi irritare
ferroque lacessere fortissimum virum auderet", Mil. 31.84.

Et lætentur omnes qui sperant[4.5] in te; in æternum   5–11
exultabunt[2.11] et habitabis[5.5] in eis; et gloriabuntur
in te omnes qui diligunt[4.2] nomen tuum.

Cic.   Laetentur—"Let them rejoice." "Laetari", to rejoice,
feel joy, be glad, was construed by Cicero with (a) the
simple ablative; (b) with abl. and preposition "in" or "de";
(c) with neuter accusative; (d) with acc. + infin. The
construction with "super" (39.16) is late; also with "adver-
sum" (34.15). An active form of the verb is also found in
ante- and post-classic writers.

Post   In aeternum—"For ever." The phrase is not found in
Cicero. Livy (4.4) uses it of "an indefinite period"; Pliny
and Quintilian follow his usage. Christians gave it the fur-
ther idea of "for ever", and in such meaning it is very fre-
quent in the Vulgate and ecclesiastical writers. The adjecti-
val use of the "aeternus" is Ciceronian. A nullo principio
sed ex aeterno tempore. De Fin. 1.6.17. It is nearer our
idea of "eternal" than is "sempiternus" which denotes that
which is as lasting as time. Cf. 9.5, "in saeculum".

Virgil and Horace have "aeternum" as an adverb in this
sense; Horace also "in aevum".

Cic.   Gloriabuntur in te—"Gloriari", deponent, active and neu-
ter, "to glory, to pride oneself on", is construed by Cicero
1) with the accusative of the pronoun, "idem", "aliquid";
2) with an object clause; 3) with a gerundive; 4) with
ablative, alone or with "de", "in"; 5) absolutely. "Glori-
ari" + direct object is post-classic and rare.

Quoniam[1.6] tu benedices justo[1.5].   Domine, ut scuto   5–12
bonæ voluntatis[1.2] tuæ coronasti nos.

Late   Benedices justo—"Thou wilt bless the righteous one."
"Benedicere" in classic Latin was written as two words:
"bene dicere", "to speak well of, to commend, to praise".
It was construed with a dative of the person or thing com-
mended. In late Latin, with the acquired idea of "to praise,
bless, adore" (God), "benedicere" took the accusative. See
15.7.—25.12.—33.1.   The dative was comparatively rare
when reference was to God; when to men or things, usage
was divided between the accusative and dative. Cf. The-
saurus Ling. Lat.; Harpers' Latin Dictionary; K. 263;
R. 440; Goelz. 302; (Archiv. IX. 15). The word and its
government are due to the close imitation of the Greek. The
LXX employed εὐλογεῖν to render a Hebrew word which con-
tained the idea of praise but was also many times used in
the sense of "to bless". Hence εὐλογεῖν acquired a meaning it
did not possess in classic Greek. The process is paralleled
in the Vulgate use of "benedicere". Cf. Bay. 92, 213;
Cooper, 10; Archiv IX. 15. "Iniquus benedicitur" (9.2.3)
shows a blending of the old meaning and the new form.
Cf. 17.46.—27.6.—30.21.—40.13.

Cic.   Scuto—"With a shield." "Scutum" was an oblong or oval
shield made of boards and fastened together and covered
with leather. "Clypeus" was a round shield. In a figurative
use, as here, Cicero employs the word in: "scutum dare in
judicio", Tull. 18.43. Its literal use is seen in Ps. 34.2.

Poet   Coronasti—"Coronare", to furnish with a garland, to
Cic. Sem. crown, to wreathe", is a word from the diction of the poets.
See Cicero's use of it in: "Sequebantur epulae quas inibant
propinqui coronati", Leg. 2.25.63; "coronatus Quintus noster
Parilibus", Att. 14.14.1. In its figurative sense "to sur-
round, enclose", Cicero does not use it. Lucret., Ovid,
Virgil.

In finem[iv] in carminibus[iv], Psalmus[iii] David[iii], pro   VI
octava.

Octava—The eighth.

Domine, ne in furore[2.5] tuo arguas me, neque in   6–1
ira[2.5] tua corripias me.

Ne—(A) The best usage of the classical period confined
the use of "ne" + the present subjunctive as an imperative
to expressions where address was made to a general or ideal,

not to a specific, determinate, "second-person" subject. "Si denique veritas extorquebit ne repugnetis", Clu. 2.6; "denique isto bono utare dum adsit; cum absit ne requiras", de Sen. 10.33.

(B) Not uncommon in the Letters of Cicero, as still more frequently in early Latin, was "ne" + the perfect subjunctive. No idea of time was expressed by this proposition. In respect to "ne" + pres subj., "ne" + perf. subj. emphasized the completion of the act; hence it was employed in strong or passionate protest. "Hoc facito: ne hoc feceris", Div. 2.61.127. This usage languished after the time of Livy, and in late Latin almost disappeared.

(C) More usual than the above was "noli, nolite" with the infinitive. This is the typical usage of Cicero.

(D) 1) "Ne" with the second imperative (future imperative) was legal phraseology; 2) "Ne" with the second person singular of the imperative present was colloquial and poetic; 3) "Non" with the first future indicative was colloquial, familiar.

(E) "Non" for "ne" was poetic and post-Augustan in prose. Quintilian regarded the use as a solecism: "qui tamen dicat pro illo 'Ne feceris' 'Non feceris', in idem incidat vitium, quia alterum negandi est, alterum vitandi", 1.5.50. Cf. Gild. No. 266-275; Sch. & Stol. p. 478; Arnold, No. 533; Riem. No. 274-279; H. & B. 501.3.

A—No instances in Pss. 1-40. B—21.11.19.—26.12.— 36.1.—37.21.—39.17. C—4.4.—31.9.—35.3.—36.1.7.8.—39.6. D (2)—6.1.—9.32—24.3.7.—25.8.—26.9.—27.1.3.—34.22.— 37.1.21.—38.12.—39.11. E—9.19—34.23.25.—35.11.—40.2. "Ne" (33.13) and "et non" (29.12) negative "ut".

Cic. Arguas—"Do not censure me." "Arguere" means to make clear, known, manifest; especially, to attempt to show something in one's case against him, to accuse, to censure, to charge with. It takes the accusative of the person. Cicero construed the cause 1) in the genitive: "viros mortuos summi sceleris", Rab. Perd. 9.26; 2) in the ablative: "te hoc crimine non arguo", 2 Verr. 5.18.46; 3) with "de" + abl.: "de eo crimine quo de arguatur, Invent. 2.11.37; 4) with an infinitive clause: "occidisse patrem Sextus Roscius arguitur", Ros. Amer. 13.21; 5) with -quod-accusative: "quod (accusator) ipse arguet", Invent. 2.25.75; "id quod arguitur", ibid.; Cf. 2 Verr. 3.97.225; 2 Phil. 12.29. The accusative applied to things, "to accuse", as Livy (1.28) "ea culpa quam arguo",

or as the Vulgate "peccata . . . arguere", (1 Tim. 5.20), is not found in Cicero. "Arguere" with "ut" is post-Augustan and rare; with "in" + abl. is late and ecclesiastical.

In furore . . . in ira.—The idea to be indicated is causality; hence "per", "ob", or "propter". Cf. Gild. 408.2; Bennett, 219. Cf. 2.5.

Cic. Sem.   Corripias—"Chide." Cicero employed the word in its prime meaning "to snatch up, to collect; to seize on, carry off, rob." The meaning of "to reproach, blame, chide" attached to it after the time of Augustus.

Miserere[4.1] mei, Domine, quoniam[1.6] infirmus sum: 6–2
Sana me, Domine, quoniam[1.6] conturbata[2.5] sunt ossa
mea.

Cic. Sem.   Ossa—Taken in view of the following verse and the general connotation of "conturbare", "os, ossis" seems here and elsewhere in the Psalter to be used in the poetic sense which we see in Virgil's: "tum vero exarsit juveni dolor ossibus ingens", Aen. 5.172; "cui versat in ossibus durus amor". Geor. 3.258; Aen. 6.55. In this way Cicero did not use the word.

Anima[3.2] mea turbata est valde: Sed tu, Domine,   6–3
usquequo[4.2]?

Cic.   Turbare—"To disturb, throw into disorder, to trouble", is frequent in Cicero and other writers of the classic period. As an adjective: "placare voluntates turbatas", Planc. 4.11. A late meaning attached to the passive form: "to be in the throes of death". Cf. Rönsch, 383.

Turbare a furore—Cf. 6.7. Cicero used the simple ablative with "turbare": "ventorum vi agitari et turbari mare", Clu. 49.138; "haec duo genera, voluptas gestiens et libido, bonorum opinione turbantur", Tusc. Disp. 3.11.25. "Ab" when it is to show the relation of the impulse under which an action is performed does not occur in Cicero nor Caesar. Cf. Riemann, p. 175, No. 99, rem. 2.

Cic.   Valde—"Very much." "Valde" is a contracted form of "valide", strongly, vehemently.

Convertere, Domine, et eripe animam[3.2] meam: 6–4
Salvum[3.6] me fac propter[5.8] misericordiam[5.7] tuam.

Cic. Sem.   Convertere—"Turn thyself." In this sense the word has little use in classic days. Plautus, Lucretius, Sallust so

employed it.   The word was frequent with Cicero as mean-
ing, in an active sense: "to turn, to cause to turn, to give
direction to movement", in figurative and literal sense, "ora
omnium et oculos in aliquem", 4 Cat. 1.1; also "to change,
transform" (the nature or appearance of a thing).   "Se con-
vertere ad aliquem", Planct. 20.50, meant "to shift political
support to".   "Convertere se" is common in Cicero: "se ad
philosophos", Fin. 5.3.7; "quocumque te animo et cogitatione
converteris", de Orat. 1.2.6; Acad. 2.39.123.   A passive in
a middle sense he also has in: De Senec. 13.44; N. D.
2.51.128; "in infimo orbe luna convertitur", Rep. 6.17. (4)
17. "Orbis hic in re publica est conversus", Att. 2.9.1.   This
is the sense of Ps. 6.4.—17.37.—21.27.   In ecclesiastical
Latin the word gained the sense of "convert", "to change
one's attitude", "to become a Christian"; cf. Ps. 7.12.   Cf.
9.3. for the construction of "in convertendo inimicum".   Cf.
Kaulen, 186 and 236; C. B. 27; Fillion, 29; Crampon, 50;
and 16; Hoberg. 15.

Cic.   Eripe—Snatch.   This is frequent in Cicero: "to snatch,
pull away, pull, tear out".   He construed it with the accusa-
tive of the thing or person, and with "a", "de" or "ex" or
simple ablative of the terminus a quo.   In a figurative sense,
acc. of the thing, dat. of the person: "mihi dolorem", Att.
9.6.5; "alicui timorem", de Sen. 1.7.

Quoniam[1.6] non est in morte qui memor sit tui; in   6–5
inferno autem[2.6] quis confitebitur tibi?

In morte—"Id si ita est ut optimi cujusque animus in
morte facillime evolet tanquam e custodia vinculisque cor-
poris" . . . "Ut nihil boni est in morte, sic certe nihil mali",
de Amic. 4.14.   "Vasa mortis", 7.13, means the instruments
by which death is wrought: "deadly missiles", C. B. 34, note.
Hence "mortifera", "multa mortifera terra marique deus
disperserit", 2 Acad. 38.120; "poculum mortis", Tusc. Disp.
1.29.71; Ps. 9.14.

Cic.   Memor—"Memor" takes most frequently a genitive of the
thing of which one is mindful.   Cicero also has "memor" +
rel. cl.: Brut. 88.302; absol.: Fam. 13.25; also "memor"
meaning "possessed of a good memory", de Orat. 2.32.140.

Poet   Infernus—"That which is beneath, lower."   In this sense
it occurs in Cicero only in quotations, mainly from the poets.
In a specialized sense it referred to the lower world.   In
ecclesiastical Latin it was used as a noun: when neuter. it
meant "the depths of the earth"; when masculine, "hell".
Cf. Hob. 15.

Cic.Sem.   Confitebitur tibi—"Will praise thee." With Cicero, "con-
fiteri" means "to acknowledge, confess, own, avow (a fault,
error),to grant,allow". He construed it 1)with an accusative,
2) acc. + inf., 3) absol., 4) "de" + abl. In the post-Augus-
tan age, "confiteri" acquired the meaning of: "to reveal, make
known, show". In ecclesiastical Latin, it was employed to
designate the action of those who before the civil tribunals
had "owned, acknowledged, confessed" their belief in Chris-
tianity. Since, then, by such confession of faith, these con-
fessors had given glory to God, "confiteri" passed to the
meaning of "praise, render glory to", a meaning it has in the
Vulgate more frequently than to "avow". The word retains
in this sense the same grammatical construction which it had
in its earlier uses: viz., the object of the praise went in the
dative, as had the indirect object or person to whom the
avowal was made. Cf. Thesaurus Ling. Lat.; Kaulen, 178;
Aulus Gellius, 15.13.10; Priscian, 8.4.21 apud Keil p. 387;
Fillion, 37. note.

Laboravi in gemitu meo; lavabo per singulas   6–6 noctes[1.2] lectum meum: Lacrimis meis stratum meum rigabo.

Cic.   Laboravi—"I am exhausted, afflicted; I suffer." This
meaning attaches to Cicero's use of the word in: "valetudo
tua me valde conturbat; significant enim tuae litterae te
prorsus laborare", Att. 7.2.2, et al. The construction with
Cicero was 1) "ex" even of mental disorders, "ex invidia",
Sex.Ros.51.149; "ex pedibus",Fam.9.23; 2)simple ablative:
"domestica crudelitate", Sex. Ros. 53.154; "nec vero quis-
quam stultus non horum malorum aliquo laborat", Fin.
1.18.59.

Cic.   In gemitu—"A groan, sighing, lamentation." "Si gemitus
in dolore ad confirmandum animum valebit . . . gemitus
elamentabilis", Tusc. Disp. 2.24.57. The plural (30.10) is
mostly poetic.

Cic.Sem.   Lavabo—"I shall moisten, bedew." In this sense the
word is poetic. Cicero uses it only as "to wash". 25.6.

Cic.   Per—"Per" is often used by Cicero and other classic
writers to give emphasis. "Multa per hos dies epistula",
Att. 2.8.1, "during"; "per diem", "throughout the day". Cf.
Bennett, 181.2; Riemann, 8. rem. 2; 93.b. However, "per
singulas noctes", "per singulos dies" (7.11) does not occur
Non-C.   in Cicero. With him the formula is "in dies singulos" "from
day to day", Att. 5.7.1; 1 Cat. 2.5; "in dies" "every day",
Top. 16.62. "In diem vivere" is "to live from day to day",

regardless of the future, de Orat. 2.40.169. Cf. Arnold, p. 39, note 2. "Per singulas noctes", Suetonius, Caesar 1; Caligula 22. Cf. "ad noctem", 15.7.

Cic.   Lectum: lectum, i, or lectus, us, a couch. (frequent).

Poet and Post   Stratum—"My bed, couch." Not in Cicero. "Stratum" means a bed-covering, coverlet. By metonymy of part for whole, "stratum" came to mean, "a bed, a couch". The use of the word was confined to the poets and in post-Augustan days was adopted into literary prose writings.

Poet and Post   Rigabo—"I shall moisten." Cicero has not the word: he used "irrigare" "to wet, moisten, water", "madefacere" to make moist.

Turbatus[6.3] est a furore[2.5] oculus meus; inveteravi inter omnes inimicos meos.   6-7

A furore—Cf. 6.3. "A" = "propter", Hob. 15. Cf. The uses of "ab" collected in Archiv. X. 495.

Cic.   Inveteravi—"I have grown old." In such wise, Cicero uses the word in: "inveteravit opinio", 1 Verr. 1.1; "illa macula quae penitus jam insedit ac nimis inveteravit in populi Romani nomine", Leg. Man. 3.7; "nomen inveteravit et huic urbi et hominum famae", Sulla 8.24. There is an active form: to render old, to give age or duration to a thing; and a passive (middle?) form: to become old, to abide, endure; also an inchoative verb "inveterascere". In late Latin "inveterare" came to mean "to cause to fail, to bring to nought", a meaning which may attach to it in the Psalter. Cf. Hob. 53. The word occurs in the Psalter only here and in 17.45.—31.3.

Inter—"Among." "Inter" contains very strongly the idea of mutual relations, common interests, privacy, when used of persons, especially with pronouns. As here used, with relation to a crowd, numbers, "inter" was not frequent before the Augustan age. "Apud" is the classic preposition for the idea; "inter" is rather "between". The usage, however, of "inter" in connection with a class of persons or things to which the substantive is referred, is Ciceronian, e.g.: "homines inter suos nobiles", Flacc. 22.52; "in oratoribus vero admirabilis est quantum inter omnes usus excellat", Orat. 2.6; sapiens inter stultos, de Orat. 1.51.221; "inter sicarios", Fin. 2.16.54, is a legal phrase. Cf. however: "Fidem vero ejus quantam inter socios existimari putatis, quam hostes omnes omnium generum sanctissimam judica-

runt?", Man. Leg. 14.42. This "inter" suggests interchange of opinion, a back and forth discussion between parties to get a common appreciation of the question in hand, as surely in: "qua de re est igitur inter summos viros major dissensio?", Acad. 2.42.129. Cf. de Orat. 1.16.69.

Discedite a me omnes qui operamini[5.6] iniquita- 6–8 tem[5.4] quoniam[1.6] exaudivit[3.4] Dominus vocem[5.2] fletus mei.

Cic.   Discedite—"Depart." Cicero uses this verb with the idea of "dis-"predominating, in "ita se alligatos ut ab amicis in re publica peccantibus non discedant", de Amic. 12.42. This is a classic but rare use of the word. Most frequently, in all periods of the language and in all sorts of composition, the notion of "cedere" is uppermost. In this sense "de" sometimes is used, but the usual construction is "ab" or "ex" or the ablative alone. (1) "Itaque tum de foro, cum jam advesperasceret, discessimus", 2 Verr. 4.65.147; "de convivio discederet", ibid. 22.49; "neque de praesidiis unquam temere discesserit", Sex. Ros. 29.79. (2) "A senis latere nunquam discederem", de Amic. 1.1. (3) "E Gallia non discessisse", 8 Phil. 7.21 (Müller reads "de"); "discessi cum fratre e curia", 2 Verr. 4.64 (65) .145. (4) "Capua", Att. 7.21.1. "Discedere" is also found unmodified: "ille discessit, ego somno solutus sum", Rep. 6.26.29 (last words).

Exaudivit[3.4] Dominus deprecationem meam; Domi- 6–9 nus orationem[4.1] meam suscepit[3.5].

Cic.   Deprecationem—"Prayer." Cicero has the word meaning 1) a warding off or averting by prayer, Rab. Perd. 9.26; 2) an imprecation (the ordinary meaning of the word), Ros. Com. 16.46; 3) a prayer for pardon, Part. Orat. 37.

Erubescant et conturbentur[2.5] vehementer omnes 6–10 inimici mei: Convertantur[6.4] et erubescant valde[6.3] velociter.

Cic.   Erubescant—"May they blush with shame." So, many times Cicero; cf. Fin. 2.9.28; Ros. Com. 3.8, without modifiers; "in", sometimes; + inf. and + acc., Augustan and later.

Non. C.   Velociter—Quickly. This (positive) form is not found in Cicero. He has, however, "velocius" and "velocissime".

Poet and Post.   Valde velociter—adverb modified by adverb. See Abbott in Archiv. IX. 462.

Psalmus[iii] David[iii] quem cantavit Domino pro ver- VII bis Chusi, filii[iii] Jemini.

Cic.—
rare

Cantavit—"Which he sang." This verb is rare in Cicero: 2 Cat. 10.23; Fin. 5.18.49; of birds, Div. 2.26.57; to reiterate, to harp on, Qu. Fr. 2.11(13).1. Other writers both of prose and poetry employ it. "Cantare" is to produce melodious sounds, to sing; (neuter). Also it means to make someone the subject of song (carmen, or versus not expressed), to sing to a person (dative): VII.—12.6.—26.6.—29.12.—32.3. With the theme of the song in the accusative, "to celebrate in song", see 20.13. "To chant" in religious ceremonies, "cantare" is ante-classic and poetic. Cf. Kaulen, 263 (=a Heb.).

Cic.

Pro—"Pro", as used in the Psalter, has the sanction of Cicero. (1) "On account of, for the sake of", (2) "in behalf of", (3) "instead of". (1) VII.—31.6;— (2) 37.18.—39.6; (3) 34.12.—37.20. Cf. Kaulen, 25.c. Cicero, however, did not use "pro" with cogitare, as in 37.18.

Domine Deus meus in te speravi[4,5]: Salvum[3,6] me 7–1 fac ex omnibus persequentibus me, et libera me.

Poet

Domine, Deus meus. Nom. and voc. 3.6.

Cic.

Persequentibus me—"Those persecuting me." "Persequi" is "to follow, pursue, follow hard upon, pursue closely, proceed against, prosecute". It is common in Cicero. To persecute for religious belief is ecclesiastical. With "pax" (33.14) Cicero has not used "persequi" but "petere", Rab. Perd. 2.5. On the use of the present participle, see 3.6.

Cic.

Libera me—"Deliver me." Very classic, and frequent in Cicero, is "liberare", to free. It is usually construed with "ab". In only one place does he construe "liberare" with "ex", as is done here and in Ps. 24.22.—33.17: "multos ex incommodis pecunia", 2 Verr. 5.9.23. He has not "de", Ps. 33.19. The ablative without a preposition is frequent.

Ne[2,12] quando[2,12] rapiat ut leo animam[3,2] meam, 7–2 dum non est qui redimat neque qui salvum[3,6] faciat.

Cic.

Rapiat—"Lest at any time he snatch my soul." "Rapere", to seize, and carry off, to tear away, hurry away (connoting violence and haste), to plunder, lay waste, is very common; in Cicero, mostly in its figurative meaning; in Caesar, it is not found. Note the change from the plural (persequentibus) to the singular (rapiat).

Cic.   Dum—"While." "Dum" is used to denote temporal relations of two actions to each other; (1) either as contemporaneous ("while") or (2) as in immediate succession ("until"). The first is construed with the indicative; the second with the indicative or subjunctive as either time-idea or aim-idea predominates. Cf. S. & S. p. 557-9; Arch. V. 149. also XI.333ff.; Riemann, p. 331, No. 105 and note; p. 369, No. 213. rem. 3; Kaulen, 247 and 297; Mozley, 107

Aug.   (68.15). "Dum" + subj. to indicate repetition is Augustan. Used as "cum". Cf. 26.2.—30.13.22.

Cic.   Redimat—"Who could rescue me." In the classic period "redimere" was always active. Hence it should have an object. From the context, "animam" (= "me") is readily supplied. The same may be said of "salvum faciat". Such omissions are not infrequent in Latin, e.g.: "misi [ad Antonium] <aliquem> qui hoc ei diceret", 1 Phil. 5.12. These subjunctives are subj. of characteristic. Bennett, 283. 1.2.

Domine Deus meus, si feci istud, si est iniquitas[5.4]   7–3 in manibus meis,

Poet   Domine, Deus meus—Vocative-nominative, 3.6. A vocative rarely stands at the head of a sentence. Cf. Riem. No. 30.

Cic.   Si feci . . . est . . . reddidi . . . decidam. In this sentence, as in 7.12—12.5—18.13—22.4—40.6—the si-clause with the indicative represents the condition as a fact; in 26.3 with the subjunctive, a less vivid future condition. Cf. S. & S. p. 586. No. 352; Hale and Buck, p. 306-7, No. 579.580.582; Riem. No. 204.5; Bennett 302.4; Bradley: Aids to Latin Prose p. 137. No. 142.

    Istud—"This." "Iste" in old and in classic Latin was considered as the pronoun distinctive of the second person, as "hic" was of the first, and "is" of the third. It acquired in consequence a specialized meaning and had reference to the party of the opposition in a law suit. With Valerius Maximus (A. D. 26) it passed into use for "hic" but did not supplant it. Soon after, "iste" came to be used for "is" and as such occurs with great frequency in the Afro-Latinity of the early Christian era. Cf. S. & S. p. 621, No. 18; Goel. 405. 1; Bayard, 130; Arch. VII. 579; "The Latin Pronouns, is, hic, iste. ipse", Meader, 1901; abstract in Archiv. XI.

Cic.Sem.   In manibus—"In manibus esse" is common for "to have at hand, to be well known, to be near". Though Cicero has

also the phrase in much the sense of this verse, e.g.: "in-
imicum meum . . . sic amplexabantur, sic in manibus habe-
bant, sic fovebant, sic me praesente osculabantur", Fam.
1.9.10.   Bellum quod erat in manibus milites reliquisse,
Inv. 1.55.108.

**Si reddidi retribuentibus mihi mala, decidam[5.10]   7-4
merito ab[5.10] inimicis inanis[2.1].**

Cic. Reddidi—"If I have given back." "Reddere" is common
in classic Latin. Cicero uses it with many phases of
meaning to which it lends itself. Close to the meaning
of "reddere" in this verse is: "Nam cum duo genera liber-
alitatis sint, unum dandi beneficii, alterum reddendi, demus
necne in nostra potestate est: non reddere viro bono non
licet, modo id facere possit sine injuria", de Off. 1.15.39.
Cicero uses it with "votum": Leg. 2.9.22, quoting old laws
"Caute vota reddunto". The idea of revenge is perhaps
given it first in the usage of Livy. The omission of the
object of "reddere" (cf. 7.2) is readily accounted for by the
context and the closeness of "mala" after "retribuentibus".

Cic. Retribuentibus—"To give back, restore, repay." "Fruc-
tum quem meruerunt", Rosc. Com. 15.44. The word be-
came frequent in late Latin, esp. in the sense, as here, of
the uncompounded "tribuere". On the use of the pres.
part.,—cf. 3.6.

Decidam, "I am content to fall."

Cic. Merito—"Merito" occurs in the Psalter only here.

**Persequatur[7.1] inimicus animam[3.2] meam et com-   7-5
prehendat; et conculcet in terra[1.4] vitam meam et
gloriam meam in pulverem[1.4] deducat[5.8].**

Cic. Comprehendat—"And may he catch it." "Comprehen-
dere", to lay hold of, to seize, to apprehend, to comprehend,
is used by Cicero in literal and figurative sense, of physical
and intellectual grasping, in ordinary and hostile intent.
Cicero uses "in" + abl. with "comprehendere" in locative
relation (Milo 27.72; 7.18), not to express the idea of
"through" or "by means of", which perhaps may be read in
Ps. 9.22.

Cic. Conculcet—"May he trample it." The literal meaning of
the word is not found in Cicero, "to tread under foot", but

the figurative sense appears often: e.g.: Flac. 22.53; Att.
8.11.4; Piso 35.61. "Conculcare" was construed with "in"
+ acc. Cf. "in pulverem deducat". C. B. 31, note 5
"trample my life to the ground".

Exsurge[1.5] Domine in ira[6.1] tua: Et exaltare[3.3] in   7-6
finibus[iv] inimicorum meorum; exsurge[1.5] Domine Deus
meus in præcepto quod mandasti.

Poet.   Domine Deus meus, nom.-voc., 3.6.

Cic.   Mandasti—"Mandare", to commit to one's charge, to com-
mission, to order, to command, is used by Cicero with the
accusative of the thing and the dative of the person. Caesar
uses also a "ne-, ut-" clause or a simple subjunctive clause
as object. Tacitus has an object clause. The "absolute" use
of Ps. 32.9 is perhaps exemplified in "Nam neque mandat
quisquam fere nisi amico neque credit nisi ei quem fidelem
putat", Ros. Amer. 39.112; Att. 1.12.1; in which instances
"mandare" is "to give a commission to". "Praeceptum
quod mandasti", cognate accusative or emphatic.

Exsurge in (pro) praecepto.

Et synagoga populorum[3.6] circumdabit[3.6] te, et   7-7
propter[5.8] hanc in altum regredere.

Gk.   Synagoga—"Assembly, synagogue."

Heb.   Propter hanc—"On account of this thing." The Latins
influ.   used the neuter, not the feminine, pronoun where there was
reference to a general antecedent.

Cic.   In altum—"On high." "Sic est hic ordo (senatorius)
quasi propositus et editus in altum", 2 Verr. 3.41.98; "im-
becillitas . . . in altum provehitur imprudens", Tusc. Disp.
4.18.42. "Altus" and "altissimi" applied to the gods is
poetic. On the title "Most High", Cf. C. B. p. 222
(Appendix).

Cic.   Regredere—"Return." In Cicero both in literal and fig-
urative sense. Only here in the Psalter.

Dominus judicat[2.10] populos[7.7]. Judica[2.10] me   7-8
Domine secundum[5.10] justitiam[4.1] meam et secun-
dum[5.10] innocentiam meam super[2.6] me.

Super me, i.e.: quae in me est.

Consumetur nequitia peccatorum[1,1] et diriges[5,8] justum[1,5], scrutans corda[4,2] et renes Deus.   7-9

Cic.   Consumetur—"Will be destroyed." Cicero uses the word as meaning "to consume, waste, destroy": "patrimonium per luxuriam", Ros. Amer. 2.6; "horas multas", Fam. 11.27.5; "tempus", 2 Verr. 2.39.96; "me vis aliqua morbi", Planct. 37.90. The word occurs only here in the Psalter.

Cic.   Nequitia—"Wickedness." In its literal sense of badness, bad quality, "nequitia" is very rare; but in a figurative sense, applied to moral imperfection, the word is classic. Cicero has it, e.g., in 1 Cat. 2.4; 11.29; Fin. 5.20.56.

Cic.   Scrutans—"Searching." Cicero has the literal meaning "to search, examine" persons or things; to examine thoroughly. "To search into, find out" is a post-Augustan meaning attaching to the word: "mentes deum scrutantes in illis (fibris)", Ovid, Meta. 15.137. Pres. part. 3.6. Deus is ὁ Θεός in the LXX, making it the subject of this explanatory clause: since thou art a God who . . .

Cic. Lit.   Renes—"Loins." Cicero (N. D. 2.55.137; Tusc. Disp. 2.25.60) uses the word to mean kidneys, reins. Meaning loins, the word has a limited range in the Vulgate. Meaning the seat of the sensibilities (Hebrew concept) and equivalent therefore to "cor", the word is late. Cf. Fillion, 32, note.

Justum[1,5] adjutorium meum a[3,8] Domino qui salvos[3,6] facit rectos corde[4,2].   7-10

Aug.   Adjutorium—"Help, aid, assistance, support". The word is not found in Cicero. Velleius, an historian who flourished about A. D. 30, perhaps first brought the word into literature. It is not cited in Cooper's Sermo Plebeius.

Cic.   Rectus—"Right (morally)". "Rectus", ὀρθός, led straight along, is used by Cicero in literal and figurative sense. With reference to character, see: "in omni vita sua quemque a recta conscientia", Att. 13.20.4; "ex consularibus unus L. Caesar firmus est et rectus", Fam. 12.5.2. "Rectos corde", ablative of quality. Riem. p. 149, No. 75b; Ben. 224.

Deus judex, justus[1,5], fortis et patiens: Numquid irascitur[2,12] per[6,6] singulos[6,6] dies?   7-11

Cic.   Patiens—"Patient", μακροθυμός, that has the power of enduring: "nimium patiens et lentus existimor", de Orat. 2.75.305. Also comp.: Qu. Fr. 1.1.14; and superl.: Lig. 8.24.

Et—"Et" connecting the last two of several terms is not according to classic usage. Either "et" should be between all the terms, or it should be altogether omitted. "Vitia vero haec sunt certissima exordiorum, quae summopere vitare oportebit: vulgare, commune, commutabile, longum, separatum, translatum, contra praecepta", Invent. 18.26; cf. ibid. 19.27 fin.; 14.19 fin. "Anceps, in quo aut judicatio dubia est aut causa et honestatis et turpitudinis particeps, ut et benevolentiam pariat et offensionem", ibid. 15.21; cf. 18.25 fin.; cf. Fin. 3.11.39; cf. Riemann, p. 510.

Cic. Numquid—This is an interrogative adverb used in direct questions. Fin. 1.7.24; de Off. 2.22.76; it is seldom used as introductory to indirect questions, though so used it is found in Cicero's Letters.

Nisi conversi[6.4] fueritis gladium suum vibrabit; 7–12 arcum suum tetendit et paravit illum.

Nisi conversi fueritis . . . vibrabit.—Cf. "Si", 7.3. A future perfect passive with auxiliary from the perfect system of "esse." Cf. H. & B. 16.4.8.

Cic. Vibrabit—"He will brandish." "Vibrare", to set in tremulous motion, to brandish, is classic in active and neuter meaning, in literal and figurative sense. "Hastas", de Orat. 2.80.325. The word occurs in the Psalter only here.

Cic. Tetendit—"He has stretched out." "Tendo, tendere, tetendi, tentum, tensum", in an active sense means "to stretch, extend, distend". "Arcum tendere", Virg. Aen. 7.164; "neque semper arcum tendit Apollo", Horace, Odes 2.10.19. In a neuter sense: to direct oneself, one's course; to aim, strive; to travel. Meaning "to exert onself, to endeavor", tendere is mostly poetic: meaning "to exert in opposition to", it is classic but not frequent before the Augustan period. The word occurs in the Psalter only here. Cicero uses "intendere (5.2) arcum in aliquem", Sest. 7.15; "tela in patriam", Prov. Cons. 9.23.

Cic. Paravit illum—"Has made it ready." Classic and Ciceronian. The purpose or direction of the preparation is shown by "ad" not "in". Cf. Ps. 9.7. The means, abl.: "scutis telisque parati ornatique", Caecin. 21.60. "Paratus in" + abl. means "to be well versed in": "Scaevola in jure paratissimus", Brut. 39.145; Leg. Man. 18.55. Terence, *Late* Andria 4.3 (718). "Contra" Fam. 5.13.1. Hence Ps. 7.13 "in eo" = "against him" is late. "Paratus in" + acc. *Post* (37.17) is found in Quintilian 10.5.12; Seneca, Contro. 3.18.3; Suetonius, Galbus 19.

Illum—This is more emphatic than "is" and appears here needlessly, since "arcum" may be regarded as object of "tetendit" and "paravit". For something on the breakdown of distinctions in the pronoun, see S. & S. p. 620. Cf. 7.3. See Summary for the instances of "ille" for "is" in these (1-40) Psalms. Cf. also Kaulen, 165.

Et in[7.12] eo paravit[7.12] vasa[2.9] mortis[6.5]; sagittas suas   7–13 ardentibus effecit.

Cic.   Ardentibus—"Ardēre" means to burn, to be on fire, and is used, even by Cicero, in literal and figurative meaning: "ardens", of any passionate emotion, strong affection, burning, ardent, eager, impatient (Cic.). This verse is much mooted. The Greek reads τὰ βέλη αὐτοῦ τοῖς καιομένοις ἐξειργάσατο, which may be (1) "for the fiery ones, i.e., against the wicked ones burning with hatred, in hot pursuit; or (2) perhaps 'with burning material,'" Mozley. Cf. Fillion, 33, note; Douay Version; C. B. 34. Some take "ardentibus" as referring to "sagittas", "a slavish rendition of the original" where the Latin idiom requires agreement between substantive and qualifying participle. Cf. C. B. 34. note; LeHir, p. 12; Kaulen, 272. This is the only use of "ardēre" in the Psalter. Cf. 3.6, pres. part.

Cic.   Effecit—"Has made." "Fortuna eos efficit caecos quos complexa est", de Amic. 15.54. The only instance in the Psalter.

Cic.   Sagitta—Arrow, frequent in prose and poetry.

Ecce parturiit injustitiam, concepit dolorem, et[7.11]   7–14 peperit iniquitatem[5.4].

Ecce—Behold. For the etymology, see Archiv. IV. 17-32.

Cic.   Parturiit—"He has longed to bring forth." "Parturire" is a desiderative verb and has this meaning in both a literal and figurative sense. It easily passes to the meaning of "to be big or pregnant with anything, to brood over, to meditate, to purpose". Hence Cicero: "ut aliquando dolor populi Romani pariat, quod jamdiu parturit", 2 Phil. 46.(118)119. In a general sense "to bring forth, produce, generate", the use of the word is poetic.

Cic. Sem.   Injustitiam—Cicero's use of the word is in the sense of "unjust proceedings, harsh treatment"; not "unrighteousness, sin". "Injustitiae genera duo sunt: unum eorum qui inferunt, alterum eorum, qui ab iis quibus infertur, si pos-

Cic. Concepit—"Auribus tu tantam cupiditatem concepisti ut", 2 Verr. 4.45.101; "scelus concepisse", 2 Verr. 1.4.9; "voluptatem satis firme conceptam animo", Fin. 2.2.6.

Cic. Dolorem—"Dolor" means pain, corporal and mental; sometimes of the passions, love, resentment. "Dolor" has an objective sense in 7.14.16—9.27—17.4.5.—affliction meted out to others; subjective in 9.34.—12.2.—30.10.—37.17.—38.2.—40.3. Both uses have the sanction of Cicero. (1) 2 Verr. 2.34.84. (2) Brut. 34.130. "Dolores mortis . . . inferni", 17.4.5.—40.3.

Cic. Peperit—"He has brought forth." To bring forth. Cicero uses "parĕre" in restricted literal sense and in a general figurative sense: " . . . intelligitur . . . illas (timidatem et ignaviam) reici quia dolorem pariant, has (fortitudinem et patientiam) optari quia voluptatem", Fin. 1. 15. 49. "Parĕre" occurs only here in the Psalter.

Lacum aperuit et effodit eum et incidit in foveam   7–15
quam fecit.

Cic. Sem. Lacum—"A pit." "Lacus, us", means originally a large vessel for liquids, especially a vat. In this sense it appears in ante-classic writers and in the poets of Cicero's time. Meaning "a large reservoir, a cistern", it is poetic and post-Augustan. Cicero employs the word as "a lake, a pond". In late Latin it means also a "ditch", Ps. 7.15, and "the grave", Ps. 27.1.—29.3. Cf. in this last sense, Virgil, Aen. 6.134, 238, 393, where "lacus" is used of the Styx. Cf. K. 23.

Cic. Aperuit—"He has opened." "Aperire" is used by Cicero in the literal sense of "to uncover, to lay bare, or to open" (as a letter), Att. 5.11.7. Then especially in a figurative sense of "to open", e.g., "amicitiae fores", Fam. 13.10; and when used of mental objects, "to reveal, make known, unfold": "sententiam suam", de Orat. 1.18.84. "Aperire (locum)" is common in the post-Augustan historians as "to open an entrance to, to render accessible". "Aperire os" is not quoted till late.

Cic. Sem. Effodit—"Has dug it." In classic use (Cic.) "effodere" means "to dig out", as e.g., "ferrum ex terra", de Off. 2.3.13; or "to scratch out", as "effodiantur oculi", de Rep. 3.17.27. In Suetonius it occurs frequently as here, "to dig": "lacum

effodere", Sueton. Dom. 4; "cavernas", idem. Ner. 48, "to make by digging". In these instances from Suetonius as also here in the Psalter, the verb has partly lost the meaning invested in it by its prepositional compound. In the Psalter the word occurs only here.

Cic.   Incidit—"And he has fallen into the pit." "Belua quae quoniam in foveam incidit obruatur"; 4 Phil. 5.12.

Convertetur⁶·⁴ dolor⁷·¹⁴ ejus in caput ejus et in   7–16 verticem ipsius²·³ iniquitas⁵·⁴ ejus descendet.

Cic.   In verticem—"Upon his head." "Vertex" is an eddy, hence the eddying of the hair at the top or the crown of the head. "Ab imis unguibus ad verticem summum", Ros. Com. 7.20.

Cic.   Descendet—"Will descend upon." For the relation to the terminus ad quem of "descendere" Cicero has both "in" and "ad" + acc.: "audeant dicere beatam vitam in Phalaridis tauram descensuram", Tusc. Disp. 5.26.75; "ut senes ad ludum adulescentium descendant", Rep. 1.43.67.

Ejus . . . ejus . . . ipsius . . . ejus.—"Qui tandem istius animus est in recordatione scelerum suorum?", 2 Verr. 4.50.110; "Mira erant in civitatibus ipsorum furta Graecorum quae magistratus sui fecerant", Att. 6.2.5. Cf. S. & S. p. 617-621. Cf. Ps. 7.3.12.

Confitebor⁶·⁵ Domino secundum⁵·¹⁰ justitiam⁴·¹ ejus   7–17 et psallam nomini Domini altissimi⁷·⁷.

Poet and Post   Psallam—"I shall sing." Ψάλλω, psallo, ĕre, to sing to the accompaniment of a stringed instrument, especially the cithara. The word is found in Sall., C. 25.2; Nepos; and in some readings of Cic. 2. Cat. 10.23; also in Hor. Odes 4.13.7; Ep. 2.1.33, and subsequent writers. In late Latin psallere meant "to sing the psalms". The event or

SUMMARY

FOREIGN WORDS: Greek, unless otherwise specified.

	Abyssus	32.7–35.6
	Angelus	8.5–33.7–34.5.6
	Calix*	10.6–15.5–22.5
	Camus	31.9
	Cathedra	1.1
	Cedrus	28.5–36.35
Heb.	Cherubim	17.10
	Chorda	32.2
	Christus	2.2–17.50–19.6–27.8
	Cilicium	34.13
	Cithara	32.2
	Clibanus	20.9
	Corona*	20.3
	Dolus*	9.27–14.3–23.4–31.2–33.13–34.20–35.3–37.12
	Ecclesia	21.22.25–25.5.12–34.18–39.9
	Euge	34.21.25–39.15
	Extasis	xxx
Germ.	Framea	9.6–16.14–21.20–34.3
	Gigas	18.5–32.16
	Holocaustum	19.3–39.6
Heb.	Libanus	28.5.6–36.35
	Oleum*	4.7–22.5
	Orphanus	9.34
	Petra	26.6–39.2
	Pharetra*	10.2
	Plaga	38.10
	Platea*	17.42—Plaut., Caes., Hor.
	Psallere*	7.17–9.2.11–12.6–20.13–29.4–32.2.3–
	Psalmus	iii to xiv; xviii to xxx; xxxii; xxxvi to xl; 17.49–26.6
	Psalterium	32.2
Heb.	Sabbatum	xxiii; xxxvii
	Saccus	29.11
	Spelunca*	9.29
	Synagoga	7.7
	Taurus*	21.12
	Thalamus*	18.5
	Thesaurizare	38.6
	Thesaurus	32.7
	Thronus	9.4.7.
	Zelare	36.1

*Indicates that the word is found in classic Latin.

RARE IN CLASSIC LATIN

Accelerare	15.4–30.2
Adstare	2.2–5.4–35.4—Plaut., Lucret., Tacit.
Assimilare	27.1
Attrahere	9.29
Circuire	26.6—ἅπαξ in Cicero
Collidere	36.24—mostly post-Augustan
Concalescere	38.3—in the perfect, ante-classic. ἅπαξ in the Vulgate
Concutere	28.8
Congregare	15.4–32.7–34.15–38.6–40.6
Conscindere	29.11—very rare
Consiliari	30.13
Contremere	17.7
Conturbare	2.5–6.2.10–17.4.7.14–20.9–29.8–30.9.10–37.10–38.6.11
Desinere	36.8—rare till post-Aug. per.
Dirumpere	2.3
Disperdere	11.3–17.40–21.14
Disperire	36.22.38—mostly ante-classic
Edocere	24.4
Elevare	8.1–23.7.9–36.35
Exterminare	36.9
Gradi	31.8
Laetificare	18.8–20.6
Multiplicare	3.1–4.7–11.8–15.4–17.14–24.17.19–35.7–37.19–39.5.12
Parcere	18.13
Praeoccupare	17.5—not in Cicero
Probare	11.6–16.3–25.2
Providere	15.8
Revereri	34.4.26–39.14—mostly ante- and post-classic
Saturare	16.14–21.26–36.19
Subdere	17.47–36.7
Supplantare	16.13–17.39–36.31 ἅπαξ in Cicero
Tardare	39.17—rare in neuter sense
Trepidare	13.5–26.1—not in Cicero
Visitare	8.4–16.3–26.4
Adeps	16.10
Collaudatio	32.1
Conturbatio	30.20
Conventiculum	15.4—ἅπαξ in the Vulgate
Corruptio	15.10–29.9—rare in passive sense
Ignorantia	24.7
Impietas	5.10–31.5
Infelicitas	13.3

Intellectus	15.7–xxxi–31.8.9
Longitudo	20.4–22.6
Maledictio	9.27–13.3
Medium	21.14.22–22.4–39.8
Occursus	18.6—not in Cicero nor Caesar
Reverentia	34.26
Scutum	5.12–34.2—rare in figurative sense
Desiderabilis	18.10
Pacificus	37.37
Mox	36.20
Juxta	5.5–37.11–(33.18)—not in Cicero

WORDS NOT USED BY CICERO

Ante- and Post-Classic

Abominari	5.6
Complacere	18.14–25.3–34.14–39.13
Diminuere	11.1
Divertere	33.14
Frendere	34.16
Magnificare	9.38–11.4–17.50–19.5–33.3–34.27–39.16–40.9
Manducare	21.29
Pluere	10.6—used personally
Propitiari	24.11
Prosperare	1.3–36.7
Tribulare	3.1–12.5–22.5–26.2.12–30.9–33.18
Aerumna	31.4
Guttur	5.10–13.3
Malignitas	34.17
Olus	36.2
Secus	1.3
Subtus	17.36.38.39
Insuper	8.7–15.7.9

Poetic and Post-Augustan in Prose

Adorare	5.7–21.27.29–28.2
Arēre	21.15
Attollere	23.7.9–
Cantare aliquem	vii.–12.6–20.13–26.6–29.12–32.3
Cognitum facere	31.5
Coronare	5.12–8.5—see Cic. Sem.
Insurgere	3.1–17.39.48–26.12
Linire	xxvi
Manifestare	24.14
Observare	17.23–30.6–(36.12 : Cicero)
Perambulare	8.8
Praecingere	17.32.39

Putrescere	37.5
Replere	25.10
Resurgere	1.5–40.8
Resuscitare	40.10
Rigare	6.6
Senēre	36.25—in the perfect, post-Aug.
Stridĕre	36.12
Superbire	9.22
Supergredi	37.4—in the perfect, post-Aug.
Susurrare	40.7
Tendere	7.12
Abditus	16.12
Aranea	38.11—Plautus et al. poet.
Decor	20.5–25.8–29.7
Diluvium	28.10–31.6
Dorsum	17.40–20.12
Gressus	16.5–17.36–36.23.31–39.2
Jejunium	34.13
Loquela	18.3
Planctus	29.11
Stratum	6.6–40.3
Sulphur	10.6
Tegmen	35.7
Uber, eris	21.9
Uter, eris	32.7
Vermis	21.6
Aereus	17.34
Condensus	28.9
Dolosus	5.6–11.2.3–16.1–30.18 rare
Immaculatus	17.23.32–18.7.13–36.18
Infernus	6.5–9.17–15.10–17.5–29.3–30.17
Lucidus	18.8
Malignus	5.5–9.35
Spatiosus	30.8
Tenebrosus	17.11
Velociter	6.10–36.2

Augustan

Adimplere	15.11–16.14
Contristare	34.14–37.6
Curvare	37.6
Enutrire	30.3—rare
Evaginare	36.14
Imputare	31.2
Operari	5.6–6.8–13.4–14.2–27.3–35.12

Praevalere	12.5
Revelare	17.15–28.9–36.5
Transmigrare	10.1
Adjutorium	7.10–34.2–37.22
Afflictio	17.18
Altare	25.6
Amaritudo	9.27–13.3
Baculus	22.4
Dedicatio	xxix
Eloquium	11.6–17.30–18.14 poet. sem.
Opprobrium	14.3–21.6–30.11–38.8
Pascua	22.2
Protector	17.2.18.30–26.1–27.7.8–30.2.4–32.20–36.39–39.17. 19 times in the Psalter: 6 times in the rest of the Vulgate
Abominabilis	13.1
Magniloquus	11.3
Pacifice	34.20
Juxta	5.5–33.18–37.11 as prep.

Post-Augustan

Annuntiare	9.11.14–18.1–21.31–29.9–37.18–39.5.9
Emundare	18.13
Exaltare	3.3–7.6–9.14.32–12.3–17.46.48–20.13–26.6–29.1–33.3–36.20.34
Inebriare	22.5–35.8
Inhabitare	22.6–26.4–28.10–32.8–36.3.27.29
Mirificare	4.3–15.3–16.7–30.21—ἅπαξ in the Vulgate
Mundare	18.12
Plantare	1.3
Praevenire	16.13–17.18–20.3
Reflorescere	27.7—once again in the Vulgate
Reprobare	32.10
Revelare	17.15–28.9–36.5
Sagittare	10.2
Soporare	3.5—ἅπαξ in the Vulgate
Contradictio	17.43–30.20
Conturbatio	30.20
Egressio	18.6
Exultatio	31.7
Generatio	9.26–11.7–13.6–21.31–23.6–32.11
Ignorantia	24.7
Labium	11.2.3.4–13.3–15.4–16.1.4–20.2–21.7–30.18–33.13–39.9

Lubricum	34.6
Necessitas	24.17–30.7
Oblatio	39.6
Plenitudo	23.1
Refectio	22.2
Substantia	38.5.7
Susceptor	3.3–17.2
Unicornis	21.21–28.6
Vanum	5.9–11.2–23.4–40.6
Impollutus	17.30
Fiducialiter	11.5
Supervacue	24.4–30.6–34.7—ἅπαξ in the Vulgate

Late and Ecclesiastical

Appropiare	26.2
Approximare	31.6.9—ἅπαξ in the Vulgate
Benedicere	5.12–9.23–15.7–17.46–25.12–27.6.9–28.11–30.21–33.1–36.22–40.13
Confortare	9.19–17.17–26.14–30.24
Elongare	21.19
Exacerbare	9.24
Glorificare	14.4–21.23
Hereditare	24.13–36.9.11.22.29
Honorificare	36.20
Humiliare	9.30–17.27–34.13.14–37.8–38.2
Impinguare	22.5
Justificare	18.9
Malignare	21.16–25.5–36.1.8.9
Mortificare	36.32
Pertransire	38.6
Potare	35.8
Rugire	21.13–37.8
Salvare	21.21–29.3–30.7–32.16.17–33.6.18–35.6–36.40
Subsannare	2.4–34.16
Superexaltare	36.35
Supergaudere	34.19.24–37.16
Vivificare	40.2
Adinventio	27.4
Benedictio	3.9–20.3.6–23.5–36.26
Contritio	13.3
Desertum	28.8
Excessus	30.22
Firmamentum	17.2–18.1–24.14
Habitaculum	32.14

Illuminatio	26.1
Illusio	37.7
Increpatio	17.15–38.11
Inspiratio	17.15
Legislator	9.20
Peccator	1.1.5–3.7–7.9–9.16.17.23.24.35–10.2.6–27.3–31.10–33.21–35.11–36.10.12.14.16.17.20.21.32.34.40–38.1
Potentatus	19.6
Protectio	17.35
Puritas	17.20.24
Redargutio	37.14
Rememoratio	xxxvii
Retributio	18.11–27.4
Salvatio	27.8
Salvator	24.5
Subditus	36.7
Subsannatio	34.16
Supplantatio	40.9
Tribulatio	4.1–9.9.21–17.6–19.1–21.11–24.17.22–31.7–33.4.6.17.19–36.39
Aeternalis	23.7.9—ἅπαξ in the Vulgate
Mensurabilis	38.5—ἅπαξ in the Vulgate
Adhuc	36.10
Septuplum	11.6
Vane	38.11

WORDS OF CICERO

used in a sense different from his: Cic. Sem.

	Cicero	Psalter	
Accipere	receive	entertain	14.3–23.4
Adicere	add to	add to do	40.8
Aedificare	build (of things)	(of persons)	27.5
Apponere	place	continue	9.38
Arescere	wither (literal)	(figurative)	36.2
Benedicere	See under Late and Ecclesiastical		
Circumstare	(of place)	(of persons) (poet)	31.7
Clamare	cry out 3.5–16.6–17.41–21.2–33.6.17–	invoke (cl. + "ad") 4.3–17.6–21.5.24–26.7–27.1–29.2.8–30.22–31.3	
Coarctare	(fig: of rhet)	(lit) confine	34.5
Compungere	prick (lit)	of conscience, to feel remorse	4.4–29.12–34.16–

Confiteri	confess	praise	6.5–7.17–9.1–17.49–27.7–29.4.9.12–31.5–32.2–34.18
Confundere	upset, confuse	shame	13.6–21.5–24.3.4–30.1.17–33.5–34.4–36.19–39.14–
Conspicere	look attentively at	be attentive to	21.19
Constituere	designate	elect to office	2.6–8.6–9.20–17.43– cf. 4.9–40.8
Conterrere	(confringere)	break to pieces	3.7–9.35–33.20–36.17–
Conturbare	(fig.) (rare)	(lit.)	2.5–6.2.10–17.4.7.14–20.9–29.7–30.9.10–37.10–38.6.11
Convertere	change	convert, return	6.4.10–7.12.16–9.3.17–17.37–18.7–21.27–22.3–29.11–31.4–34.13–39.14
Coronare	wreathe	protect (poet.)	5.12 cf. 8.5
Corripere	snatch up	reproach	6.1–37.1–38.11
Credere	believe	hope (poet.)	26.13
Dare	give	permit, allow	15.10
Demorari	(active)	(neuter) (very rare)	24.13–29.5
Destruere	tear down	weaken	8.2–9.6–10.3–27.5
Dicere	say	celebrate (poet)	28.9–39.10
Dimittere	divide	pardon	24.18
Effodere	dig out	pierce	7.15
Enarrare	tell thoroughly	declare	18.1–25.7
Eructare	belch forth (rare)	utter	18.2
Evellere	(fig.)	(lit.)	24.15
Examinare	weigh	test	11.6–16.3–17.30
Exaudire	hear distinctly	hear favorably; take heed	6.8.9–9.37–12.4–16.1.6–17.6.41–19.1.6.9–21.2.24–26.7–27.2.6–30.22–33.4–
Fodere	dig, goad	pierce	21.16–
Fundere	(fig.) establish	(lit.) create	8.3–23.2–
Gravari	to be annoyed (dep.)	weigh upon (act.) (poet)	31.4–37.4
Increpare	censure (+ abstr.)	(+ persons)	9.5–15.7
Infirmare	(fig.) invalidate	make weak (lit.)	9.3–17.36–25.1–26.2–30.10
Intelligere	understand	take to heart	2.10–5.1–13.2–18.12–27.5–32.15–35.3–40.1–
Inveterare	to grow old	bring to naught	17.45–

Judicare	(condemnare)	condemn	2.10–5.10–7.8–9.4.8.19.38–25.1–34.1.24–36.33–
Laudari	to be praised	to boast	9.23–33.2
Lavare	wash	moisten	6.6
Levare	lighten	raise	24.1
Liquescere	(fig.)	(lit.) (poet.)	21.14
Obdormire	(in sleep)	(in death)	12.4
Obligare	(fig.)	(lit.)	19.8
Observare	regard	guard	17.23
Perficere	do perfectly	make ready	8.2–10.3–16.5–17.33–30.19–39.6–
Permanere	abide	(in a way of life)	5.5–9.7–18.9
Ponere	place	render, cause to be	17.11.32.34–20.9.12–38.5
Praetendere	allege	stretch forth	35.11—ἅπαξ in the Vulgate
Probare	approve	test	11.6–16.3–25.2–
Remittere	send back	pardon	31.1.15–38.13
Replere	fill again	fill (poet)	25.10
Restituere	restore	save	15.5–34.17
Salvum facere	(servare)	save	3.6–6.4–7.12.10–11.1–16.7–17.19.27.41–19.6.9–21.5.8–27.9–30.2.16
Sperare	hope	trust in	4.5–5.11–7.1–9.10–12.6–15.1–16.7–17.2.30–20.7–21.4.5.8–24.20–25.1–26.3–27.7–30.1.6.14.19.24–31.10–32.18.21.22–33.8.22–35.7–36.3.5.40–37.15–39.3–40.9–
Statuere	determine	fix	16.11–17.33–24.12–30.8–39.2
Subdere	place under (lit.)	subdue (fig.)	17.47–36.7
Subsequi	follow closely	follow	22.6
Suscipere	undertake	support	3.5–6.9–16.12–17.35–29.1–39.11–40.12
Sustinere	support	have confidence in	24.3.5.21–26.14–32.20–36.9
Velle	wish	love (ante-class.)	5.4–17.19–21.8–33.12–34.27–36.23–40.11
Versari	(dep.)	(act. ἅπαξ in the Vulgate)	40.3

Videre	see	experience (poet.)	5.4–15.10
		enjoy	26.4.13–33.8.12
Abjectio	despondency of mind	object of contempt	21.6
Abusio	(fig.: rhet.)	(lit.)	30.18—ἅπαξ in the Vulgate
Ala	wing of army	of a bird	16.8–35.7
Anima	breath of life	"self"	
Annus	year	time of life (poet.)	30.10
Auditus	sense of hearing	a hearing	17.44
Caligo	darkness (mental)	mist	17.9
Caro	flesh	(seat of passions)	15.9–27.7 cf. 26.2–37.2.7–
Catulus	puppy	lion's whelp	16.12
Civitas	citizenship; commonwealth	city	9.6–30.21
Confusio	confusion	shame	34.26–39.15–
Conturbatio	(of the mind)	(literal)	30.20
Cor	heart (physical)	heart (seat of passions)	
Cornu	horn (lit.)	(symb. of strength)	17.2
Corruptio	(act.)	(condition)	15.10–29.9
Decursus	(fig.)	(lit.)	1.3—ἅπαξ in the Vulgate
Defensio	(fig.)	(lit.)	21.19
Excessus	a going out	a going beyond	30.22
Expectatio	a waiting	the object of the waiting	38.7
Facies	appearance	presence	1.4–3.1–9.3.25.31–12.1–16.9–17.8.42–26.8.9–29.7–30.16.20.22–33.5–34.5–37.3.5
Faex	(fig.) of people	(lit.) sediment	39.2
Fames	hunger	famine (rare)	32.19–36.19
Familia	domestic estab.	family	21.27
Figulus	(proper name)	potter	2.9
Filius	(of persons)	(of animals)	28.1.6
Firmamentum	support	sky; heaven	18.1
Flagella	whip	sting of conscience	31.10–34.15–37.17
Fortitudo	(mental)	(physical)	38.11
Fulgor	bright lightning	l. that strikes	17.14
Humilitas	lowness	affliction	9.13–21.21–24.18–30.7
Indignatio	(rhet. sense)	occasion of anger	29.5

Injustitia	injustice	unrighteousness	7.14–31.5–36.7
Juventus	a young person	(age of) youth	24.7
Labor	work	affliction (poet.)	9.27.34–24.18–
Lacus	lake	pit; grave	7.15–27.1–29.3–39.2
Legis.....lator	proposer of a law	a law giver	9.20
Lignum	wood of tree	tree (poet.)	1.3
Maledictio	reviling	curse	9.27–13.3
Natio	remote people	non-Israelites	17.49
Nomen	name	offspring (?)	40.5
Oratio	speech	prayer	4.1–5.2–6.9–16.1– 30.22–34.13–38.12
Os, ossis	bone	spirit	6.2–21.14.17–30.10– 31.3–33.20–34.10– 37.3–
Peccatum	fault, sin	punishment for sin	9.35(?)
		atonement for sin	39.6
Pestilentia	(lit.)	(fig.) (poet.)	1.1
Petitio	seeking (of office)	supplication to God	19.6–36.4
Plebs	the common people	the nation; crowd	13.4.7–21.6–27.8
Populus	a nation	a crowd (poet.)	3.7–17.43
Potentatus	political power	might; great deeds	19.6
Pupilla	an orphan	apple of the eye	16.8
Redemptor	contractor	the Savior	18.14
Refugium	(fig.)	(lit.)	30.2
Renes	loins (lit.)	(fig.) seat of passions	7.9–15.7–25.2
Scutum	shield	protection	5.12
Semen	seed	offspring	17.50–20.10– 21.23.24.30–24.13– 36.25.26.28
Spiritus	a breathing	soul; mind	30.5–31.2–33.18
Studia	pursuits	works	9.11–13.1
Tabernaculum	tent	temple	14.1–17.11–18.5– 26.5.6–xxviii– 30.20–
Tentatio	attack (of sickness)	moral temptation	
			17.29
Terra	polit. or geog. portion of the earth	the world	1.4–2.2.8–8.1.9– 9.36.38–11.6– 15.3–16.14–17.7–18.4– 20.10–21.27.29– 23.1–24.13–26.13– 32.5.14–33.16– 34.20– 36.3.9.11.22.29.34– 40.2

Titulus	title (of glory.)	of a book	xv
Veritas	truth	fidelity to promise	5.9–11.1–24.10–25.3– 29.9–30.5.23–35.5– 39.11–
Vestigium	footprints	feet	16.5–17.36
Vindicta	staff (of manumission)	vindication	17.47
Vir	gentleman	man "ille"	5.6–17.25.48–25.9– 1.1–31.2–33.8–39.4
Ferreus	of-iron (fig.)	lit.	2.9–
Gravis	heavy	numerous	34.18
Mundus	clean (physical)	(moral)	23.4
Pinguis	fat; gross	rich; full	19.3
Gratis	without compen- sation	without cause	34.7.19
Quemadmo- dum	how	as	28.6–32.22–35.7– 36.2.20–

SUPERFLUOUS PREPOSITIONS

Ab	a fructu frumenti . . . multiplicati sunt, 4.7
	turbatus est oculus a furore, 6.7
	revelata sunt . . . ab increpatione . . . ab inspiratione, 17.15
	tanquam mortuus a corde (see below), 30.12
	inebriabuntur ab ubertate domus tuae, 35.8
Ad	ad te orare, 5.3–27.2–31.6; deprecari, 29.8
Cum	adimplebis me laetitia cum vultu tuo, 15.11
	laetificabis eum in gaudio cum vultu tuo, 20.6
De	de absconditis tuis adimpletus est venter, 16.14
	de longe steterunt, 37.11
Ex	ex voluntate mea confitebor ei, 27.7
In + abl.	fructum dare in tempore suo, 1.3; opportuno, 31.6; malo, 36.19; omni, 9.25–33.1.
	in die qua, vxii–19.9; mala, 40.1
	in tempore vultus tui, 20.9; tribulationis, 36.39; in die tribula- tionis, 19.1; afflictionis, 17.18; malorum, 26.5; famis, 36.19
	cum exarserit in brevi ira ejus, 2.13
	quae dicitis in cordibus vestris, 4.4–9.26.31.33–13.1–34.25; loqui, 11.2–14.3; confiteri, 9.1; in lingua, 38.4; in iracundia terrae, 34.20; in labiis dolosis, 16.1
	qui non egit dolum in lingua sua, 14.3
	judicabit in aequitate, 9.8
	comprehenduntur in consiliis quibus cogitant, 9.22
	in laqueo suo humiliabit eum, 9.30
	corrupti sunt in studiis suis, 13.1
	divide eos in vita eorum, 16.14
	in potentatibus salus dexterae ejus, 19.6

	praevenisti eum in benedictionibus, 20.3
	in reliquiis praeparabis vultum, 20.12
	exaltare (pass. imper.) in virtute tua, 20.13
	impinguasti in oleo caput meum, 22.5
	non accepit in vano animam suam, 23.4
	benedicet populo in pace, 28.11
	in camo et freno maxillas confringes, 31.9
	humiliabam in jejunio animam meam, 34.13
	in lumine tuo videbimus lumen, 35.9
	pasceris in divitiis, 36.3
	in meditatione exardescet ignis, 38.3
	in hoc cognovi, 40.11
In + acc.	oculi ejus respiciunt in pauperem, 9.29–10.4–21.1–24.16–39.4.
	in caput gentium constitues me, 17.3
	dabis eum in benedictionem, 20.6
	intellexerunt eum in opera, 27.5
	elegit populum in hereditatem, 32.12
	in laqueum cadat in ipsum, 34.8
	intende (te) in adjutorium, 37.22
Sub	sub umbra alarum protege me, 16.8
Super	respicere super pauperem, 32.14

PREPOSITIONS INTERCHANGED

Ab

Adversus	gessi (me) a Deo, 17.21
Contra	proteges eos a contradictione linguarum, 30.20
	tu es refugium a tribulatione, 31.7
De	decidant a cogitationibus suis, 5.10–7.4
	ne sileas a me, ne quando taceas a me, 27.1–38.2
Ex	peribunt a facie terrae, 9.3
	auferuntur a facie ejus, 9.25 ; e conspectu but ab eo.
	servabis nos et custodies nos a generatione hac, 11.7–16.8
	a summo caelo egressio ejus, 18.6
	a filiis hominum semen eorum perdes, 20.10
	a framea erue animam, 21.20; me a circumstantibus, 31.7;
	a morte animam, 32.19; a peccatoribus, 36.40; ab iniquitatibus, 38.8
	a cornibus salva humilitatem, 21.21 ; me a descendentibus, 29.3
	eduxisti ab inferno animam meam, 29.3
	restitue animam meam a malignitate . . . a leonibus, 34.17
In + abl.	a semitis suis claudicaverunt, 17.45
Ob	non est sanitas in carne meo a facie irae tuae, 37.3
	putruerunt et corruptae sunt cicatrices meae a facie insipientiae meae, 37.5
	a fortitudine manus tuae defeci in increpationibus, 38.11
Per	rugiebam a gemitu cordis mei, 37.8

Ad

In + abl.   adorabo ad templum, 5.7
Pro   pecuniam dare ad usuram, 14.5

Adversus

Ad   adversus me appropinquaverunt, 37.11
Contra   si consistant adversum me castra, 26.3–38.1–40.8
Coram   adversus eos qui tribulant me, 22.5
De   adversus me laetati sunt, 34.15

Ante

Coram   ante te omne desiderium meum, 37.9; substantia, 38.5

Apud

Coram   apud Dominum gressus hominum dirigentur, 36.23
De   apud te laus mea, 21.25

Cum

Apud   cum impiis non sedebo, 25.5
Coram   immaculatus cum eo, 17.23
In + abl.   non sedi in concilio vanitatis, 25.4

De

A   exaudivit me de monte sancto, 3.4; de templo, 17.6; de caelo,
              19.6
            vide humilitatem de inimicis, 9.13
            qui exaltas me de portis mortis, 9.14
            de inimicis liberator, 17.47; liberabit, 33.19
            de terra perdes fructum, 20.10; memoriam, 33.16
            de ventre matris meae Deus meus es tu, 21.10
Ex   periatis de via ejus, 1.6–2.12; de terra, 9.36
            de caelo prospexit, 13.2
            de sanguinibus conventicula, 15.4
            de vultu tuo judicium prodeat, 16.2
            de summo misit, 17.16; de sancto, 19.2
            de aquis assumpsit, 17.16 "ex" preferred.
            de thalamo procedens, 18.5
            de Sion tueatur te, 19.2
            coronam de lapide, 20.3
            de ventre extraxisti me, 21.9
            de manu canis erue me, 21.20; de necessitatibus, 24.17
            de laqueo evellet pedes meos, 24.15
            de laqueo educes me, 30.4; de lacu . . . de luto, 39.2
            de necessitatibus salvasti me, 30.7; de tribulationibus, 33.6
In + abl.   de terra divide eos, 16.14

Ex

A   e tribulatione libera me, 7.1–24.22–33.17

In + ABL.

A	in te eripiar a tentatione, 17.29
	in generatione et ( ) generationem, 32.11 ; a . . . . ad
Ad	paravit in judicio thronum, 9.7 ad res judicandas
	ut annuntiem . . . . laudationes in portis, 9.14
	oculi Domini . . . in eis qui, 32.18
Adversus	et in eo paravit vasa mortis, 7.13
	in reliquiis tuis praeparabis vultum eorum, 20.12
Apud	habitabit in eis (persons), 5.11
	Dominus in generatione justa est, 13.6
	in nationibus confitebor tibi, 17.49
	confitebor tibi in ecclesia magna ; in populo gravi laudabo te, 34.18–39.9
Cum	in virga ferrea reges eos, 2.9
	servite Domino in timore et exultate ei cum tremore, 2.11
	adorabo ad templum in timore tuo, 5.7
	in justitia apparebo, 16.15
	in psalterio psallite illi, 32.2 ; in cithara, 32.2 ; in vociferatione, 32.3
De	in lege Domini meditabitur, 1.2
	fiducialiter agam in eo, 11.5
Erga	in lege Domini voluntas ejus, 1.2
Ex	laboravi in gemitu meo, 6.6
	ira in indignatione et vita in voluntate ejus, 29.5
	in voluntate tua praestitisti decori meo virtutem, 29.7
	quae utilitas in sanguine meo, 29.9
	ego dixi in excessu meo, 30.22
In + acc.	abiit in consilio impiorum, 1.1
	deduc me in justitia tua, 5.8
	conculcet in terra vitam meam, 7.5
	infixae sunt in interitu quem fecerunt, 9.15
	conclusisti in manibus, 30.8
	congregans in utre aquas maris, 32.8
	oculi Domini in eis qui, 32.18
	immittet in circuitu, 33.7
	in sinu convertetur oratio, 34.13
Ob or	in multitudine misericordiae tuae introibo in domum, 5.7
Propter	in ira sua conturbabit eos, 16.15–17.6.8–20.9–30.9
	in nomine Dei nostri magnificabimur, 19.5
	magna est gloria ejus in salutari tuo, 20.5
	dixi in abundantia mea, 29.5
	infirmata est in paupertate virtus mea, 30.10
	defecit in dolore vita mea et anni in gemitibus, 30.10
	conversus sum in aerumna, 31.4
	in furore . . . corripias me, 6.1–37.1
Per	in misericordia Altissimi non commovebitur, 20.7
	in justitia tua libera me, 30.1

salvum me fac in misericordia, 30.16

in Deo meo transgrediar murum, 17.29   Deo adjuvante

in superbia et in abusione loqui iniquitatem, 30.18 (or by adverbs).

non salvabitur in multitudine (32.16), in abundantia (32.17) virtutis,

Pro exsurge in praecepto quod . . . 7.6

Super in petra exaltavit me, 26.6

In + Acc.

Ad non movebor a generatione in generationem, 9.26; cf. 18.9–32.11; 40.13.

aures Domini in preces eorum, 33.15

in flagella paratus sum, 37.17

Of purpose in rememorationem, xxxvii; cf. "in + acc" of "Superfluous Prepositions."

Inter

Apud inveteravi inter inimicos, 6.7

annuntiate inter gentes, 9.11

lavabo inter innocentes manus meas, 25.6

Intra

Cum concaluit cor meum intra me, 38.3

Juxta

Apud neque habitabit juxta te malignus, 5.5

Prope qui juxta me erant, 37.11

Per

In + acc. lavabo per singulas noctes lectum meum, 6.6

numquid irascitur per singulos dies, 7.11

quamdiu ponam consilia . . . per diem (in dies), 12.2

Pro

De cogitabo pro peccato, 37.18

Secundum

Propter sec. multitudinem impietatum eorum expelle eos, 5.10

confitebor Domino secundum justitiam ejus, 7.17

sec. multitudinem irae suae non quaeret, 9.24

sec. misericordiam memento mei, 24.7

Secus

Prope plantatum secus decursus aquarum, 1.3

Sub

+ acc. sub pedibus, 8.7; for sub pedes.

Subtus

sub   dilatasti gressus meos subtus me, 37.36.38.39

Super

Ad   super aquam educavit me, 22.2
               firmabo super te oculos meos, 31.8
               respexit super omnes qui, 32.14
               oculi Domini super metuentes eum, 32.18; justos, 33.15
De   super vestem miserunt sortem, 21.18
               nec delectasti inimicos meos super me, 29.1
               sperant super misericordia ejus, 32.18
               delectabitur super salutari suo, 34.9
               qui intelligit super egenum, 40.1
In + abl.   constitutus sum rex super Sion, 2.6
               signatum est super nos lumen vultus tui, 4.6
               constituisti eum super opera manuum tuarum, 8.6
               sedisti super thronum, 9.4
               magnificare se super terram, 9.38
               super salutare exultabit, 20.1
               super semitas deduxit me, 22.3
               inhabitabunt super eam, 36.29
               exultent et laetentur super te, 39.16
               Dominus opem ferat illi [posito] super lectum, 40.3
In + acc.   super populum benedictio, 3.8
               constitue . . . legislatorem super eos, 9.20
               pluet super peccatores laqueos, 10.6
               usquequo exaltabitur inimicus super me, 12.3
               prospexit de caelo super filios hominum, 13.2
               munera super innocentem non accepit, 14.5
               super eum impones decorem, 20.5
               dum appropiant super me nocentes, 26.2
               illustra faciem tuam super servum, 30.16
               gravata est super me manus tua, 31.4
               fiat misericordia tua super nos, 32.22
               vultus Domini super facientes iniquitatem, 33.16
               congregata sunt super me flagella, 34.15
               frenduerunt super me dentibus suis, 34.16
               dilataverunt super me os suum, 34.21
               magna loquuntur super me, 34.26–37.16
               stridebit super eum dentibus suis, 36.12
               confirmasti super me manum tuam, 37.2–37.19
               super me supplantationem magnificaverunt, 40.9
               super me gaudebit, 40.11
               cf. "Super" under "Comparisons."

PREPOSITIONAL PHRASES

FOR ADVERBS

9.8	in aequitate	aeque
	in aeternum	semper, 5.11–9.7.36–27.9–28.10–29.12–32.11–36.18.28–
		omnino, 9.5–11.7–14.5–29.6–30.1–40.12
23.4	in dolo	dolose
IV	in finem	plene, 9.6.31–12.1–37.6–
		semper, 9.18–5.11–17.35–
9.31	ne in finem	nunquam
20.6	in gaudio	magnopere
4.8–40.7	in idipsum	jam
33.3		simul
9.8	in justitia	juste
22.6	in longitudinem dierum	diutissime
10.2	in obscuro	clam
15.7	usque ad noctem	noctu
4.8	in pace	tranquille
9.5	in saeculum	omnino
		semper, 9.36–17.50–18.9–20.4.6–21.26–36.27.29–40.13
18.9	in semetipsa	plane
4.9	in spe	confidenter, 15.9
13.13	non usque ad unum	ne unus quidem
2.2	in unum	simul

FOR ADJECTIVES

	propter hoc	propterea, 7.7–24.8
24.19	odio iniquo oderunt me	maxime
36.26	in benedictione semen ejus	benedictus
32.4	in fide omnia opera ejus	fidelis, constans
24.6	qui a saeculo sunt	pristinus
6.5	non est in morte qui	nemo mortuus
14.2	sine macula	integerrimus
28.4	Vox Domini in virtute	potens . . . splendida
	in magnificentia	
	in Deo	Deo adjuvante

FOR CASES WITHOUT PREPOSITIONS

Nom.	esto mihi in Deum protectorem et in domum refugii, 30.2
	exsurge in adjutorium, 34.2

Gen.	prae fulgore in conspectu ejus, 17.12
	legem pone in via, 26.11
	oblivioni datus sum a corde, 30.12
Dat.	loqui ad eos, 2.5–11.2 ; dicere, 2.7
	clamare ad, 3.4–4.3–17.6–21.2.5.24–26.7–27.1–29.2.8–30.22–31.3
	lumen non est mecum, 37.10
	confidere in eo, 2.13–10.1–24.2–
	sperare in Domino, 4.5–5.11–7.1–9.10–12.6–15.1–16.7–17.30–
	(cf. "Verbs Interchanged"), (cf. 19.7)–20.7–21.4.5.8–
	24.20–25.1–27.7–30.1.6.14.19.24–31.10–26.3–32.21.22–
	33.8.22–35.7–36.3.5.40–37.15–39.3–40.9
	super + abl., 32.18
	in eum, 17.2
	dare laetitiam in corde-meo, 4.6
	complacere in veritate, 25.3
	ut delinquat in semetipso, 35.1
	in manus tuas commendo spiritum meum, 30.5
	subdis populos sub me, 17.47
or acc.	aemulari in malignantibus, 36.1.9
Acc.	a quo trepidabo, 26.1
	desine ab ira, 36.8
	invocabimus in nomine Dmi, 19.7
Abl.	volavit super pennas ventorum, 17.10

For Clauses

7.8	justitia super me = quae est in me.
9.3	in convertendo inimicum = cum convertas inimicum
9.7	paravit in judicio thronum = ad res judicandas
9.26	non movebor . . . . sine malo = quin malum in alios infligam
15.4	non memor nominum per labia mea = ut ea dicam
15.4	conventicula de sanguinibus = disputed
17.29	in Deo = Deo adjuvante transgrediar murum
30.13	in eo dum convenirent = cum convenirent
32.17	fallax equus ad salutem = qui conservet
34.20	in iracundia terrae loquentes = disputed
35.2	ut inveniatur iniquitas ad odium = disputed

For Prepositions

Coram	In conspectu = coram : proprium linguae Afro-Latinae (Amelli, Introd. xx. nota)
	5.8–9.19.25–14.4–15.8–17.6.12.22.24–18.14–21.25.27.29–22.5– 30.19–35.2–37.17–40.12
A	a facie ejus = ab eo but e conspectu, 1.4–9.25–17.8
	tua, 9.3
	Absolom III [The use of "facies" in this con-

	impiorum, 16.9	struction is undoubtedly due to
	oculorum, 30.22	the influence of the Hebrew]
	irae, 37.3	
	peccatorum, 37.3	
	insipientiae, 37.5	
Ante	ante faciem venti—17.42 34.5	
	Other instances of "facies"	
	9.31–12.1–21.24–23.6–26.8.9–29.7–30.16.20–33.5	
De, ex	eripere de manu inimicorum xvii; fortiorum, 34.10	
Ex	erue de manu canis, 21.20	
In + acc.	concludere in manibus inimici, 30.8	
	cf. "Manus" under "Substantives for Pronouns."	

SIMPLE CASES FOR PROPOSITIONAL PHRASES.

A	Domini est salus, 3.8–21.28
	judicari illi, 36.33–
Ad	inclina aurem mihi, 16.6; intende 5.2–34.23
	pes veniat mihi, 35.11
Contra	mala dixerunt mihi, 40.5
Coram	exultate Domino, 2.11
	mane adstabo tibi, 5.4
	cantare Domino, 12.6
	confitebor tibi, 17.49
De	multi dicunt animae meae, 3.3
	judicare pupillo et humili, 9.38
	orbem terrae; populos; me: 5.10–7.8–9.8.19–25.1–34.1.24
	judicium meum fecisti, 9.4
	iniquus benedicitur, 9.23; cf. Passive-Middle
	cantabimus et psallemus virtutes tuas (late), 20.13
	gratulari malis, 34.26
	comprehenduntur in consiliis quibus cogitant, 9.22; cf. "At-traction"
Ex	lutum platearum, 17.42
	diluvium aquarum, 31.6
	psalterium chordarum, 22.2
	congregans aquas maris, 32.7
In + abl.	pecora campi, 8.7; or cf. "Substantives for Adjectives"
	erudimini qui judicatis terram, 2.10
	lingua faucibus adhaesit, 21.15–24.21
	habitant terram, 32.14
	inhabitare orbem: diluvium, 28.10–32.8–36.3:
	pingues terrae, 21.29
In + acc.	peccavi tibi, 40.4
Pro	quasi proximum complacebam, 34.14
	sollicitus es mei (post), 39.17

VERB GOVERNMENT

Coll.	adversum hunc loqui,	30.18	male de
Ante & Post	adstare + dat.	5.4–35.4	
	increpare + pers. obj.	9.5	abstr. obj. (Cic.)
	pluet (pers. subj.)	10.6	impers.
Poet	egere + gen.	15.2	abl.
	psallere + acc.	20.13	absolute
	adhaerere + dat.	21.15–24.21	in + abl.
	eruere + a, + de	21.20	ex
	circumstare + pers. obj.	31.7	impers. obj.
Post	dilatare + dat.	4.1	acc.
	judicare + dat.	9.38–36.33	de
	cognitum facere	31.5	
	cogitare mala + dat.	34.4–40.7	contra
	jurare + dat.	14.4	pro
	silere + a; (tacere + a)	27.1–38.2	de
Late	recordari + gen.	9.12	acc.
	dominari + gen. 9.25.30–18.13–21.28		dat.
	propitiari + dat.	24.11	acc. (Pl. & Ter.)
	oblivisci + acc. of pers.	9.17–12.1	gen.
	peccare + dat.	40.4	in + acc.
	benedicere + acc. 5.12–15.7–25.12–33.1		dat.
	relinquere + abstr.	36.8	
	abscondere se + a	18.6	
	salvare + ex . . . + a 21.21; + a 29.3		+ in . . . + per, 32.16
	salvus + a	17.3	
	aedificare + pers. obj.	27.5	
	constringere in freno	31.9	frenos inicere alicui
	illustra faciem super nos	30.16	ill. nos facie tua
	gravatae sunt super	37.4	acc. only
	laudatur (= gloriatur) in desideriis, 9.23		acc.
	reminiscere + gen.	24.6	adv.
Heb. inf.	judicare justitiam	9.4	adv.
	facere dolum	14.3	
	sacrificare sacrificium (poet).	4.5	
	non adiciat ut resurgat	40.8	
?	sagittas suas ardentibus effecit	7.13	
purpose	conspicere ad defensionem	21.19	

NOMINATIVE- FOR OBJECT-CLAUSE

4.3	scitote quoniam magnificavit Dominus sanctum suum
5.4	videbo quoniam non Deus volens iniquitatem es tu
9.20	ut sciant gentes quoniam homines sunt
19.6	nunc cognovi quoniam salvum fecit Dms christum suum
33.8	gustate et videte quoniam suavis est Dominus

36.13	prospicit quod veniet dies ejus
40.11	in hoc cognovi quoniam voluisti me

Transitive Verbs Used Intransitively

2.10	et nunc, reges, intelligite [ ]
4.1	cum invocarem [eum], exaudivit me Dominus
5.2	intende [aurem] voci (= ad vocem) orationis meae
7.2	qui redimat [ ] neque qui salvum [ ] faciat
7.4	si reddidi [mala] retribuentibus mihi mala
7.5	comprehendat [eam]
9.31	oblitus est [ ] Deus
11.5	ponam [eos] in salutari
13.4	nonne cognoscunt [ ] omnes qui
14.4	qui jurat proximo suo et non [eum] decipit
16.1	intende [aurem ad] deprecationem
16.3	visitasti [me] nocte
16.11	declinare [me] in terram
17.20	retribuet [ ] mihi, 17.24–30.23–40.10
17.21	nec impie gessi [me] a Deo
19.4	tribuat [mercedem] tibi
21.2	non exaudies [me]
26.6	circuivi [ ]
28.10	Dominus diluvium [seipsum] inhabitare facit
29.10	audivit [me] et misertus est mei
30.19	[quam (dulcedinem)] perfecisti eis qui
32.9	ipse dixit [ ] et facta sunt; ipse mandavit [ ] et creata sunt
33.7	immittet [se] angelus Domini
34.3	conclude [viam] adversus eos
34.8	gustate [ ] et videte
34.15	congregata sunt super me flagella, et ignoravi [causam?]
34.19	annuant [me] oculis
34.23	intende [te] judicio meo (= ad judicium)
36.5	et ipse faciet [ ]
36.10	et non invenies [eum]
36.21	mutuabitur peccator et non solvet [debitum]; justus autem miseretur [inopis] et tribuet [pecunias]
36.27	et inhabita [ ] in saeculum
36.34	cum perierint peccatores, videbis [ ]
37.16	et dixi: [ ], nequando supergaudeant
37.20	detrahebant [ ] mihi
37.22	intende [te] in adjutorium meum, 39.1
38.9	quoniam fecisti [me esse opprobrium]
38.15	remitte [culpam] mihi . . . priusquam abeam [e vita]
39.9	Domine, tu scisti [ ]

Ellipsis

Verb of adjacent clause, 6.3–30.10–32.6.16–34.12.28–38.12

15.4   infirmitates eorum multiplicatae sunt, postea [ipsi sancti] acceleraverunt

16.1   auribus percipe orationem [quae pronuntiatur] non in labiis dolosis

28.2   afferte . . . . gloriam [debitam] nomini ejus

19.7   hi in curribus [sperant]

21.2   clamabo . . et non exaudies; nocte, et non [intendes te] ad insipientiam mihi

27.3   qui loquuntur pacem cum proximo suo, mala autem [sunt vel loquuntur vel habent] in cordibus

34.14   quasi proximum et quasi fratrem sic complacebam

35.1   dixit [fore] ut relinquat

35.5   in caelo misericordia est et veritas [se extendit] ad nubes

39.8   volui et legem tuam [habere?] in medio cordis mei

39.11   ne longe facias miserationes tuas [abesse] a me

see Prepositional Phrases for Clauses
        Obscure Clauses
        Substantives for Clauses
        Substantives for Adjectives
        Adjectives as Substantives
        Attraction

Passive for Reflexive

2.10   erudimini qui judicatis terram

3.5   soporatus sum

4.4   compungimini

6.4   convertere, Domine, eripe animam . . 6.10–7.12.16–17.37–21.27–31.4–34.13–39.14

7.6   exsurge et exaltare, 9.32–12.3–20.13–

9.23   laudatur peccator in desideriis animae suae, 33.2; et iniquus benedicitur

16.15   satiabor

18.13   emundabor a delicto maximo

19.5   magnificabimur

21.31   annuntiabitur generatio ventura

23.7.9 elevamini, portae aeternales

24.11   propitiaberis peccato

24.13   in bonis demorabitur (?)

25.1   in Domino sperans non infirmabor

26.14   confortetur cor tuum, 30.24

29.12   et non compungar

33.10   non minuentur omni bono

34.4   avertantur retrorsum . . . et revereantur

34.13   induebar cilicio

36.3	pasceris in divitiis
36.4	delectare in Domino et dabit tibi . .
36.11	mansueti delectabuntur
36.20	honorificati fuerint et exaltati

PRESENT PARTICIPLES FOR CLAUSES OF CHARACTERIZATION.

2.6	ego constitutus sum rex . . praedicans praeceptum ejus
3.3*	tu . . . gloria mea et exaltans caput meum
3.6	non timebo millia populi circumstantis me
3.7	tu percussisti omnes adversantes mihi
5.4	non Deus volens iniquitatem tu es
7.1	salvum me fac ex omnibus persequentibus me
7.4	si reddidi retribuentibus mihi mala
7.9*	diriges justum scrutans renes et corda Deus, ὁ θεός
8.2	ex ore infantium et lactentium
9.10	non dereliquisti quaerentes te
9.12	quoniam requirens sanguinem eorum recordatus est
9.16	cognoscetur Dominus judicia faciens
13.2	ut videat si est intelligens aut requirens Deum
14.4	timentes autem Dominum glorificat
16.7	qui salvos facis sperantes in te, 17.30
16.8	a resistentibus dexterae tuae custodi me
16.11	proicientes me nunc circumderunt me
16.12	sicut catulus leonis habitans in abditis
17.33*	qui perfecit pedes meos tanquam cervorum, et super excelsa statuens me
17.39	supplantasti insurgentes in me subtus me
17.40	odientes me disperdisti
17.48	et ab insurgentibus in me exaltabis me
17.50*	magnificans salutes regis et faciens misericordiam
18.5	tanquam sponsus procedens de thalamo suo
18.7	lex Domini immaculata, convertens animas, testimonium sapientiam praestans parvulis
18.8	justitiae . . . laetificantes corda: praeceptum . . . illuminans oculos
18.9	timor . . . permanens in saeculum
21.13	aperuerunt super me os suum, sicut leo rapiens et rugiens
21.14	tanquam cera liquescens in medio ventris mei
21.25	in conspectu timentium eum 24.14
22.5	calix inebrians
23.6	generatio quaerentium eum, quaerentium faciem Dei Jacob
24.4	confundantur omnes iniqui agentes supervacue
24.8	legem dabit delinquentibus in via
25.1	et in Deo sperans non infirmabor
25.4	cum iniqua gerentibus non introibo
25.5	odivi ecclesiam malignantium

26.12	ne tradideris me in animas tribulantium me
26.13	in terra viventium
27.1	assimilabor descendentibus in lacum
27.3	et cum operantibus iniquitatem ne perdas me
28.5*	vox Domini confringentis cedros
.7*	intercidentis flammam ignis
.8*	concutientis desertum
.9*	praeparantis cervos
29.3	salvasti me a descendentibus in lacum
30.6	odisti observantes vanitates supervacue
30.13	audivi vituperationem multorum commorantium in . . .
30.15	eripe me . . . a persequentibus me
30.19	quam abscondisti timentibus te
30.23	retribuet abundanter facientibus superbiam
31.7	erue me . . . a circumstantibus me
31.10	sperantem in Domino misericordia circumdabit
32.7*	congregans . . . aquas maris; ponens in thesauris abyssos
32.8	omnes inhabitantes orbem
32.18	oculi Domini super metuentes eum
33.7	in circuitu timentium eum
33.9	non est inopia timentibus eum
33.10	inquirentes Dominum non minuentur omni bono
33.16	vultus Domini super facientes mala
34.1	judica nocentes me : expugna impugnantes me
34.4	confundantur . . . quaerentes animam meam . . cogitantes mala
34.5*	et angelus Domini coarctans eos
34.6*	et angelus Domini persequens eos
34.10*	eripiens inopem . . . a diripientibus eum
34.20	in iracundia terrae loquentes dolos cogitabant
36.1	noli aemulari in malignantibus neque zelaveris facientes iniquitatem
36.7	noli aemulari in homine faciente injustitias
36.9	sustinentes Dominum hereditabunt terram
36.22	benedicentes ei hereditabunt terram, maledicentes ei disperibunt
36.25	nec semen ejus quaerens panem
37.13*	sicut mutus non aperiens os suum
37.14	sicut homo non audiens et non habens
38.5	omnis homo vivens
39.16	omnes quaerentes te

The verses marked * show very strikingly the influence of the original Hebrew construction.

GERUND (GRAECISM)

| 9.3 | in convertendo inimicum | ἐν τῷ ἀποστραφῆναι τὸν ἐχθρόν |
| 30.13 | in eo dum convenirent | ἐν τῷ συναχθῆναι αὐτούς |

Mood

5.11	laetentur . . . . gloriabuntur
13.2	ut videat si est
17.46	vivit Dominus . . . et exaltetur Deus
29.9	quae utilitas in sanguine meo dum descendo in corruptionem
33.8	dixit ut relinquat in semetipso
38.13	antequam abeam et amplius non ero

Infinitive for Purpose

9.29	insidiatur ut rapiat pauperem, rapere pauperem dum . . . .
9.38	audivit aures tua judicare pupillo et humili
16.11	oculos suos statuerunt declinare [me] in terram
30.13	accipere animam meam consiliati sunt
33.12	diligit dies videre bonos
36.32	quaerit mortificare eum
	cf. "Nominative- for Ojective Clauses."

Adverb Use of Verb (Hebrew influence)

6.4	convertere et eripe = save me a second time, again
9.38	ut non apponat ultra magnificare se homo
18.14	erunt ut complaceant eloquia
30.2	accelera ut eruas me
39.12	non potui ut viderem
40.8	numquid qui dormit non adiciet ut resurgat?

Tense

1.3	omnia quae faciet prosperabuntur
2.13?	cum exarserit in brevi ira ejus, beati omnes qui confidunt in eo
6.6	laboravi . . . . lavabo . . . . rigabo
8.3	quoniam videbo
14.5	qui facit haec non movebitur
21.31	populo qui nascetur quem fecit Dominus
26.13	credo videre bona
35.12	ceciderunt . . . expulsi sunt nec potuerunt stare. for future
38.6	thesaurizat et ignorat cui congregabit ea

Future Perfect With "Fuero"

9.25	nisi conversi fueritis
18.13	si dominati fuerint
36.20	honorificati fuerint

Compound- for Simple Verbs

adstare, 2.2–5.4–35.4
edocere, 24.4

effodere, 7.15
enarrare, 18.1–25.7
inhabitare, 22.6–26.4–28.10–32.8–36.3.27.29
insurgere, 3.1–17.39.48–26.12
perficere, 8.2–16.5–30.19–39.6
providere, 15.8
replere, 25.10
retribuere, 7.4
subsequi, 22.6

Verbs Interchanged

	clamare ad	invocare aliquem
v.	consequi hereditatem	adire h.
2.6–17.43	constituere	creare
3.7–9.35–	conterere	confringere, 33.20–36.17
15.10	dare	sinere
14.5	dare pecuniam	collocare p.
17.13	dare vocem	intonare
1.3	defluere	decidere
9.21–	despicere	contemnere, 21.24–26.9
24.18	dimittere	condonare
	exaltare	tollere
40.2	facere beatum	efficere b.
9.4	facere causam, judicium	agere, c., j.
11.6	igne examinare	igni spectare
31.2	imputare	assignare
22.6–26.4	inhabitare	incolere; vivere, 36.27
3.1–26.12	insurgere	exsurgere, surgere, 17.39.48
25.4	introibo	associare
9.23–33.2	laudari	gloriari
17.19	in latitudinem educere	in impromptu ponere
21.18	mittere sortem	s. miscere, ducere, conicere
21.7	movere caput	c. quatere
3.1	multiplicare	augere
17.23	observare se	se abstinere
5.6	operari	operam dare
33.14	persequi pacem	petere p.
12.5	praevalere adversus	vincere
	ponere	facere, 17.11.32.34–20.9.12–38.5
17.5	revelare	aperire
9.12	requirere sanguinem	ulcisci
6.6	rigare	madefacere
4.5	sacrificare	sacrificium facere
21.21	salvare	servare, conservare
	salvum facere	servare
3.5	soporare	somnum capere

	sperare	spem habere in + abl.; confidere + dat.
16.11	statuere oculos	o. inicere in aliquem

Independent Words and Phrases

10.4	Dominus in caelo sedes ejus
15.3	sanctis qui sunt in terra, mirificavit voluntates in eis
17.13	grando et carbones ignis
17.30	Deus meus impolluta via ejus
17.32	Deus qui . . . .

Obscure Clauses

IV	in finem in carminibus
7.13	sagittas suas ardentibus effecit
9.26	non movebor . . . sine malo
9.34	vides quoniam tu laborem et dolorem consideras ut tradas eos in manus tuas
11.5	fiducialiter agam in eo
11.8	secundum altitudinem tuam multiplicavit filios hominum
15.4	non congregabo conventicula eorum de sanguinibus
16.14	a paucis de terra divide eos in vita eorum
17.11	in circuitu ejus tabernaculum ejus; tenebrosa aqua in nubibus aeris
17.44	in auditu auris obedivit mihi
18.13	si mei non fuerint dominati, ... emundabor a delicto maximo
19.6	in potentatibus salus dexterae tuae
20.9	in tempore vultus tui
20.12	in reliquiis tuis praeparabis vultum eorum
21.2	non ad insipientiam mihi
28.6	comminuet eas tanquam vitulum Libani et dilectus quemadmodum filius unicornium
28.9	vox Domini praeparantis cervos et revelabit condensa
33.12	diligit dies videre bonos
34.7	quoniam gratis absconderunt mihi interitum laquei
34.20	et in iracundia terrae loquentes dolos cogitabant
35.2	quoniam dolose egit in conspectu ejus ut inveniatur iniquitas ejus ad odium
35.3	noluit intelligere ut bene ageret
40.3	universum stratum meum versasti in infirmitate

Pleonasms and Repetitions

10.6	spiritus procellarum
13.4	escam panis
17.15	inspiratio spiritus
17.24	in conspectu oculorum

17.46	in auditu auris
18.14	eloquia oris verba oris, 35.3
36.2	olera herbarum
20.6	laetificabis in gaudio
40.6	egrediebatur foras
40.7	adversum me cogitabant mala mihi
4.7	a fructu frumenti
5.12	bonae voluntatis
1.1	beatus vir qui
8.5	minuisti eum paulo minus ab
18.3	non sunt loquelae neque sermones quorum non audiantur voces eorum
32.12	beata gens cujus est Dominus Deus ejus
39.4	beatus vir cujus nomen Domini spes ejus
	tibi . . . tuam, meam mihi, 2.8–15.5.6–29.11–33.4.6.17–
	disciplina tua ipsa, 17.35–22.2.4–23.10–26.2–36.9–37.10–
4.5	sacrificate sacrificium
24.19	odio iniquo oderunt me
34.16	subsannaverunt me subsannatione
36.20	deficientes deficient
39.1	expectans expectavi
1.1	non sic impii non sic
9.29	insidiatur in abscondito, insidiatur ut rapiat pauperem, rapere pauperem
13.1	non est qui faciat bonum, non est usque ad unum
17.10	volavit . . . . volavit
26.4	unam petii, hanc requiram
28.1	afferte Domino, filii Dei, afferte Domino filios arietum
28.2	afferte Domino gloriam et honorem: afferte Domino gloriam
32.10	reprobat cogitationes populorum, reprobat consilia principum
9.5	in saeculum saeculi, 18.9–20.6–21.26–36.27.29–
20.4	in saeculum et in saeculum saeculi
40.13	a saeculo et usque in saeculum
9.36	in aeternum et in saeculum saeculi
9.26	a generatione in generationem
32.11	in generatione et generationem
11.6	eloquia Domini eloquia casta
. .	vox Domini . . . . vox Domini, 28.3 to 9
17.45	filii alieni . . . . . filii alieni
38.4	notum fac numerum dierum quis est
30.12	in eo dum convenirent
18.14	et erunt ut complaceant
17.12.13	grando et carbones ignis
11.2	in corde et corde locuti sunt

SUBSTANTIATIVES as Adjectives

32.17	abundantia virtutis	magna
31.6	diluvium aquarum	multa
36.26	in benedictione erit	benedictus
8.7	volucres caeli	aeriae
8.8	pecora campi	agrestia
11.2	in corde et corde	fallax
25.8	decor domus	ornata
20.3	benedictione dulcedinis	dulcis
4.2	filius hominum	
18.4–21.27	finis orbis terrae	ultimus
38.11	fortitudo manus	fortis
23.7 to 10	rex gloriae, H. & B., 355	splendidus or gen. of description
25.8	locus habitationis gloriae	
31.5	impietas peccati	impius
25.1.11	in innocentia ingressus	innocens
16.15	in justitia apparebo	justus
4.5	sacrificium justitiae	honestum
22.3	semita justitiae	honesta
4.1	Deus justitiae	honestus
20.14–22.6	longitudo dierum	plurimi dies
34.6	via lubricum sit	lubrica
28.4	vox in magnificentia	magnifica
28.3	Deus majestatis	splendidus
8.8	piscis maris	marinus
8.8	semitas maris	marina
6.5	in morte	mortuus
7.13	vas mortis	mortiferum
	multitudo dulcedinis (30.19), impietatum (5.10), irae (9.24), misericordiae (5.7), pacis (36.11), virtutis (32.16). magna	
22.2	locus pascuae	pascuus
22.2	aqua refectionis	refrigerens
9.5	saeculum saeculi	sempiternum
24.6	a saeculo	pristinus
17.2	cornu salutis	salutare
17.46	Deus salutis	salutaris
17.35	protectio salutis	salutaris
5.6	vir sanguinum	sanguinarius
35.11	vir superbiae	superbus
34.6	viae sint tenebrae	obscurae
2.8	terminus terrae	ultima
30.5	Deus veritatis	verax, fidelis
23.10	Deus virtutis	justus
28.3	vox in virtute	potens

Substantives for Clauses

19.6	salus dexterae ejus
8.3	opera digitorum, manus, 8.6–9.16–18.1–27.4.5–
25.8	locus habitationis gloriae
4.1	Deus justitiae meae
4.5	sacrificium justitiae
22.3	deduxit me super semitas justitiae
34.27	qui volunt justitiam meam
28.3	Deus majestatis
29.4	confitemini memoriae sanctitatis
35.2	ut inveniatur iniquitas ad odium
34.27	qui volunt . . . pacem servi ejus
30.2	domus refugii
17.46	Deus salutis
17.50	salutes regis ejus
27.8	protector salvationum christi tui
5.6–25.9	vir sanguinum
15.4	conventicula de sanguinibus
26.6	hostiam vociferationis

Substantives for Adverbs (Heb. influ.)

14.3	agere dolum	dolose	loqui, 33.13
24.4	iniqua	inique	gerere, 25.4
34.4–40.7	cogitare mala	male	dicere (40.5) ; velle (39.14)
36.1	facere iniquitatem	male	
14.3–33.16	malum	male	
30.23	superbiam	superbe	loqui, 16.10
9.4	judicare justitiam	juste	operari, 14.2
30.18	loqui iniquitatem	inique	
36.30	judicium	juste	
34.26–37.16	magna	insolentius	
5.6	mendacium	falso	
27.3	pacem	placide	
11.2–40.6	vana	gloriose	
37.12	vanitates	inaniter	
14.3	veritatem	vere	
16.10	superbiam ; in superbia, 30.18 ; mala ;		
30.18	in abusione	insolentius	
	operari iniquitatem, 5.6–6.8–13.4–27.3–35.12		
23.4	jurare in dolo	dolose	
9.8	judicare in justitia	juste	

Substantives as Pronouns (Heb. influence)

passim	anima mea, tua, ejus	ego, tu, is
16.15	conspectui tuo	tibi
111	facies (as anima), 9.3.25.31–12.1–17.8–21.24–26.8.9–29.7–33.5	

cf. facies. Dei, 23.6–26.8; impiorum, 16.9; insipientiae, 37.5; irae, 37.3; oculorum, 30.22; terrae, 1.4; venti, 17.42.–34.5.

7.3–8.6 manus inimicorum, 9.16.32–16.13–17.20.24–18.1–20.8–25.10–27.4.5–30.5.15–36.33–38.11

10.7 vultus ejus vidit aequitatem, cf. 16.2–20.9

cf. Phrases for Prepositions

<div align="center">ABSTRACT FOR CONCRETE</div>

21.6	Abjectio
29.6	Abundantia
30.18	Abusio—ἅπαξ in the Vulgate
	Aequitas, 10.7–16.2–36.37
9.27	Amaritudo
	Benedictio, 3.8–20.36–23.5
	Bonitas, 36.3–37.20
34.8	Captio
32.1	Collaudatio—ἅπαξ in the Vulgate
34.26	Confusio
30.20	Contradictio
13.3	Contritio
	Corruptio, 15.10–29.9
15.11	Delectatio
	Dolus, 9.27–14.3–23.4–31.2–33.13–34.20–35.3–37.12
30.19	Dulcedo
	Fortitudo, 17.1–27.8–30.3–38.11
	Generatio, 23.6–32.11
	Gloria, 28.8.9–29.12
	Honor, 8.5–28.2
	Humilitas, 9.13–21.21–24.18–30.7
24.7	Ignorantia
26.1	Illuminatio
5.10	Impietas
	Increpatio, 17.15–38.11
13.3	Infelicitas
	Infirmitas, 15.4–40.3
	Iniquitas, 5.4.6–6.8–7.3.14.16–10.5–13.4–17.5–25.10–26.12–30.18–31.1–35.2.3.4.12–36.1–40.6
	Injustitia, 7.14–31.5
	Innocentia, 7.8–25.1.11–36.37
39.4	Insania
	Insipientia, 21.2–37.5
9.15	Interritus
34.20	Iracundia
	Judicium, 32.5–36.30
	Justitia, 4.1.5–5.8–7.8.17–9.4–10.7–14.2–16.1.15–17.20.22.24–18.8–21.31–22.3–34.27.28–35.6.10–36.6–39.9.10

17.19	Latitudo
9.14	Laudatio
	Longitudo, 20.4–22.6
	Magnificentia, 8.1–28.4
9.27	Maledictio
35.4	Malitia
	Mendacium, 4.2–5.6
	Miseratio, 24.6–39.11
	Misericordia, 5.7–6.4–12.6–16.7–20.7–22.6–23.5–24.6.10–25.3–30.7.21–31.10–32.5.18.22–35.7.10–39.10.11
	Multitudo, 5.7.10–9.24–30.19–32.16–36.11
	Necessitas, 24.17–30.7
7.9	Nequitia
9.9.21	Opportunitas
1.1	Pestilentia
23.1	Plenitudo
19.6	Potentatus
9.37	Praeparatio
17.35	Protectio
17.20.24	Puritas
34.26	Reverentia
	Salus, 3.2–17.35.46.50–21.1
	Salutare, 19.5–20.1.5–39.10
27.8	Salvatio
	Sapientia, 18.7–36.30
	Superbia, 16.10–30.23–35.11
40.9	Supplantatio
	Tribulatio, 4.1–9.9.21–24.17.22
35.8	Ubertas
	Vanitas, 4.2–25.4–30.6–37.12–38.5–39.4
	Veritas, 5.9–11.1–14.3–24.5.10–25.3–29.9–30.5.23–35.5–39.10.11
	Virtus, 17.32.39–20.1.13–23.10–32.16.17
15.3	Voluntas
	Voluptas, 26.4–35.8

ADJECTIVES as Substantives

I. Persons. Altissimus, christus, dives, egenus, electus, fortior, humilis, impius, iniquus, injustus, innocens, inops, insipiens, junior, justus, lactens, malignus, mansuetus, mendicus, mortuus, multi, mutus, nocens, orphanus, parvulus, pauci, pauper, perversus, pinguis, princeps, proximus, pupillus, rectus, salutaris, sanctus, superbus, surdus, vivens.

II. Place. altum, abditum, absconditum, desertum, excelsum, infernum, lubricum, medium, obscurum, pascua, sanctum, summum, bonum, malum, vanum: inania, iniqua, magna, mirabilia, praeclara.

III.   Time.   aeternum; brevi; matutinum; modicum; pusillum.
IV   Misc.

28.9	condensa (folia)
25.10	dextera (manus)
25.12	directum (iter)
VI. XI	octava
24.16–34.17	unica (vita)
21.21–28.6	unicorne (animal)

Adjectives Interchanged

34.18	Gravis for frequens
39.10	Multus " "

Comparative

18.10	positive and "super"
18.10	comparative and "super," 36.16
	verb and "super," 17.17–30.11–37.19–39.5.12–40.11
17.48	"ab"
8.5	"minus ab"
34.10	fortiorum ejus, for "eo."
18.10	superlative: super lapidem pretiosum multum

ADVERBS

New Forms—
fiducialiter, 11.5; velociter, 6.10–36.2; insuper, 8.7–15.7.9–
Use—
de longe steterunt, 37.11
longe a salute [sunt] verba delictorum, 21.1
juxta est Dominus iis qui, 33.18
gratis = sine causa, 34.7
illic . . . . . ubi = in eo . . . in quo, 13.5

PRONOUNS

hic for is, 17.17–19.7–30.4–31.8–33.19.20–35.10
    talis, 23.5.6
propter hoc for propterea, 7.7–24.8
is . . . ille . . . . ipse, 2.3–3.2–5.10–7.16–21.30–27.4.7–36.31
ille for is, 7.12–9.35.36–17.37.38–18.11–19.6–27.5.9–32.2–
    34.6.8–36.26–40.3
is for qui, 1.3–31.2–
is for suus, 17.50
suus for ejus, 24.22
eorum without antecedent, 15.4
meus for de me, 9.4

CONJUNCTIONS

Autem for etiam, 32.17
Dum   cum, 7.2–29.9 . . . .
Et   consequential, 2.8–4.1–33.17–36.4.34–
            causal, 5.11–36.10–
            purpose, 6.4–4.4–33.5–33.8–
            adversative, 9.7–17.18–34.16–34.20–37.11–39.6–
            implied condition, 27.1–
Et nunc for itaque, 2.10–38.7–
Ideo . . . quoniam, 1.5.6–
Insuper et, 8.7–15.7–15.9–
Nec . . . et non, 14.3–29.12–
Propter hoc . . quod, 7.7–
Propter hoc . . quoniam, 15.9–
Quoniam for enim, 31.4–
Sed et, 38.6
Usquequo, 4.2–
Ut non, 16.4–
Verumtamen, 38.5.6– indeed

GENDER

Masc. for Neut.
            Caelus, 8.1.3–17.9–21.31–32.6–
            Baculus, 22.4–
Fem. for neut.
        pro hac orabit, 31.6–
        propter hanc, 7.7
        unam petii: hanc requiram, 26.4–
        for masc.
            in die qua, xvii
Double
        Abyssus masc., 32.7–[41.8–106.26]–
                fem., 35.7–[76.17–77.15]–

CASE

Nominative, pendens, 17.30.32.47–28.6–
                for vocative, 3.6–5.2–7.1.3.6–8.1.9–9.32–12.4–
                    17.28–18.14–21.1.2–24.2–26.9–27.1–29.2.12–
                    30.5–34.23.24–37.15–37.21–39.5.8.17.
Genitive, objective: laus Israel, 21.3
                oblivio pauperis, 9.18
Dative, for genitive, ipsi David, τῷ Δαυιδ
                refugium pauperi, 9.9
                adjutor orphano, 9.34

after passive verbs: cum judicabitur illi, 36.33
        inveniatur omnibus inimicis, 20.8
        manifestetur illis, 24.14
Accusative, of respect: labia dolosa, 11.2
     cognate: sacrificate sacrificium (poet.), 4.5
       praeceptum quod mandasti, 7.6
Ablative, of duration: omnibus diebus, 22.6 — tota die, 24.5

NUMBER

Unusual Plural Forms

Aquarum decursus, 1.3
Caeli, 2.4 et al.
Capilli, 39.12
Carnes, 26.2
Decursus aquarum, 1.3
a Dextris meis, 15.8
in Gemitibus, 30.10
Labia, 11.2
Potentatibus, 19.6
Salutes, 17.50
Sanguinum vir, 5.6
de Sanguinibus, 15.4
Vindictae, 17.47

Unusual Singular

altare, 25.6
desertum, 28.8
saeculum, 9.5

Singular for Collective

Bonum, 13.1
Folium, 1.3
Framea, 9.6–16.14–21.20–34.3
Holocaustum, 19.3
Iniquitas, 5.4
Israel, 24.22
Judicium
Pestilentia, 1.1
Populus, 3.6
Semen, 21.23
Vanitas, 25.4
Vox, 25.7

CONCORD

Gender

Quid est homo quod . . . aut filius hominum quoniam, 8.4–
Labia dolosa in corde et corde locuti sunt, 11.2–
Labia . . lingua . . . qui dixerunt, 11.4
(delicta) dominati sunt mei, 18.13
Congregabit ea (thesauros), 38.6
(mirabilia) multiplicati sunt, 39.5

Number

libera me (ex persequentibus me) ne quando rapiat, 7.2
in convertendo inimicum retrorsum infirmabuntur, 9.3
periit impius. Nomen eorum destruxisti, 9.5
inimici frameae defecerunt et civitates eorum, 9.6
superbit impius . . Comprehenduntur, 9.22
locuti sunt unusquisque, 11.2
praeveni eum (to antecedents in plural), 16.13
universum semen, glorificate eum, 21.23
inimicus, in 30.8 is singular; in 30.15 is plural
cogitantes, 34.4 to 7: verse 8, singular

Person

shifts of person 4.1.16–5.6.7.10–7.9–9.36–17.1.3.25.33.34.35–
    26.30–34.14.27–40.2

Miscel.

Vides (quoniam tu laborem et dolorem consideras) ut tradas
    eos, 9.34
Non intellexerunt opera Domini et in opera manuum ejus, 27.5
Mentiti sunt mihi, 17.45
Magnificans . . faciens . . referring to a vocative, 17.50
eripiens, referring to a dative, 34.10
in generatione et generationem, 32.11

POSITION

Opening of sentence: "non", 9.25
                    vocative, 5.8–6.1–7.3
Closing of sentence: vocative, 5.10–24.7
                    "enim" 24.11
                    personal pronoun, nominative, 5.4–24.16–
                        30.3.14
Proleptic use of "eorum", 9.12
Causal relation of clauses shown by invertion: 5.7–9.3

Subordinate proposition first, 5.9–9.18.25–10.7–11.5–20.3–
21.16–25.3–26.5–27.5
Clamaverunt (nec erat qui salvos faceret) ad Dominum, 17.41
Factus sum opprobrium et vicinis meis valde et timor notis
meis, 30.11

ATTRACTION

In consiliis quibus cogitant, 9.22
Innocens manibus et mundo corde, 23.4
Iniqui quae ignorabam interrogabant me, 34.11

NEGATIVE

Non for ne, 6.1–9.19–29.12–34.24.25–35.11–40.2
Non est qui = nemo, 13.1
Non est usque ad unum = ne unus quidem, 13.1
Non omnis = nemo, 33.10.24–35.4

SPELLING

Circuivi, 26.6
Delesti, 9.5
Exivit, 18.4
Filii gen. sin., iii. iv. ix.
Increpasti, 9.5
Odivi, 25.5
Transivi, 36.36–

UNUSUAL FIGURES

cathedra pestilentiae, 1.1
virga ferrea, 2.9
opera manuum, 27.4
opera digitorum, 8.3
portis filiae Sion ; mortis, 9.14
vox Domini, i. e., thunder, 28.1 ; dare vocem, 17.13
pars calicis mei, 10.6–15.5
devorant plebem, 13.4
cor laetatum est, 15.9
lingua exultavit, 15.9
in pulverem mortis, 21.15
aquae, i. e., cares, 17.16
multitudo dulcedinis, 30.19
virtutis, 32.16
praeparationem cordis audivit auris tua, 9.37

HIATUS

8.3.4–9.22–29.8

ANACOLUTHA

8.7.8–

9.15.16–

9.32.34–33—independent

9.34—ut tradas eos in manus tuas, eos *i. e.,* laborem et dolorem?
impius et pauper?

9.35:—contere bracchium peccatoris et maligni; quaeretur
peccatum illius et non invenietur.

15.7

22.5

ASYNDETON

1.3—2.7—3.7—4.3—5.1—5.6—5.7—5.8—6.6—6.7—6.9—7.1—
7.3.4—7.4.5—7.6—7.11—7.13—9.1—9.2—9.9—9.11—9.12—
9.13—9.15—9.17—9.21—9.29—9.31—9.32—9.35—10.2—
11.1—11.4—11.6—14.3—16.1—16.8—16.9—16.10—16.13—
17.5 — 17.42—19.1—20.5—21.9—21.10—21.11—21.12 —
21.16.17—21.19—21.25 — 24.9—25.10.11.12 — 26.7.8.9. —
29.3—30.2—30.5—31.4—31.7—32.4—34.16—

VITA.

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